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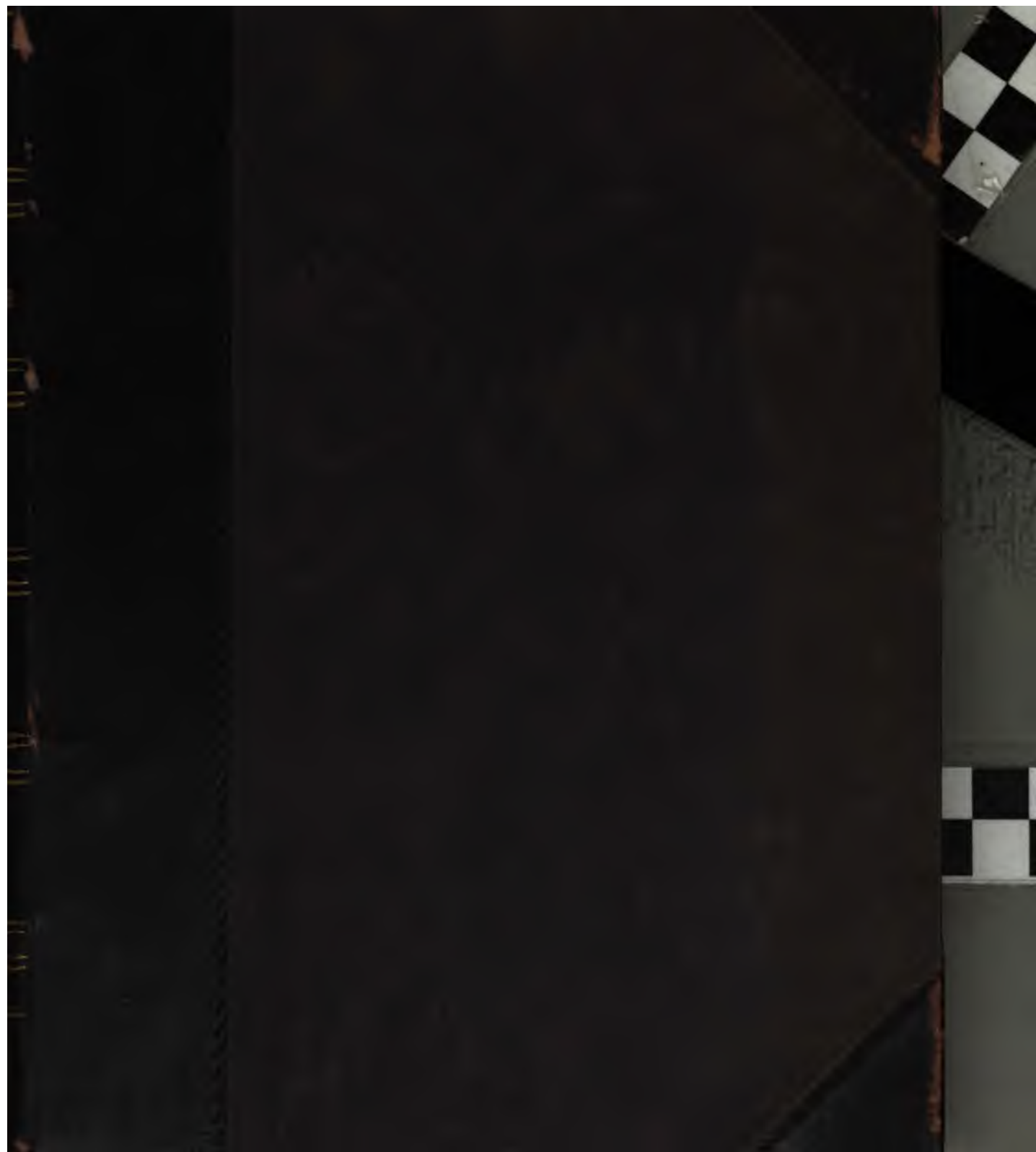
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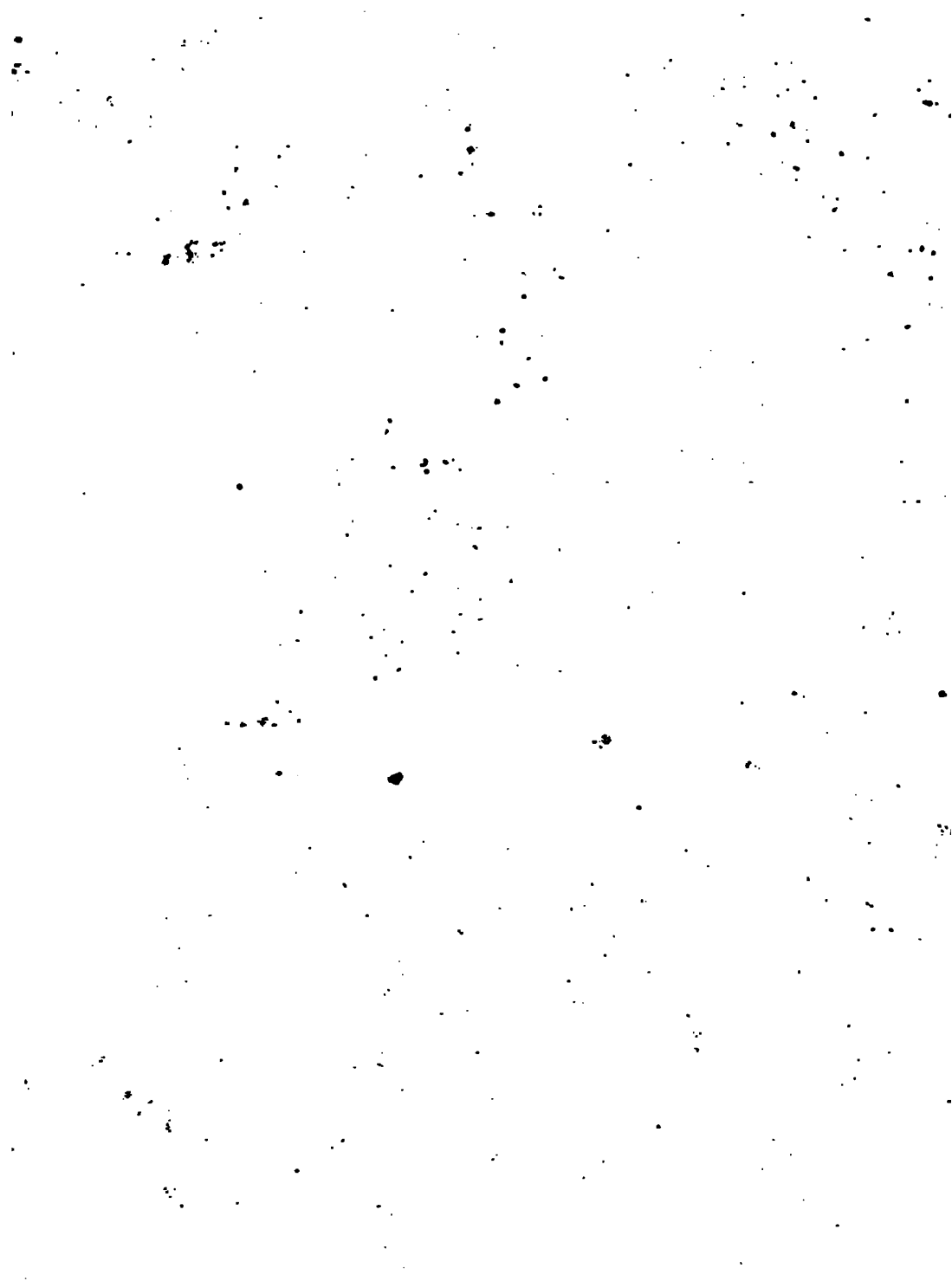
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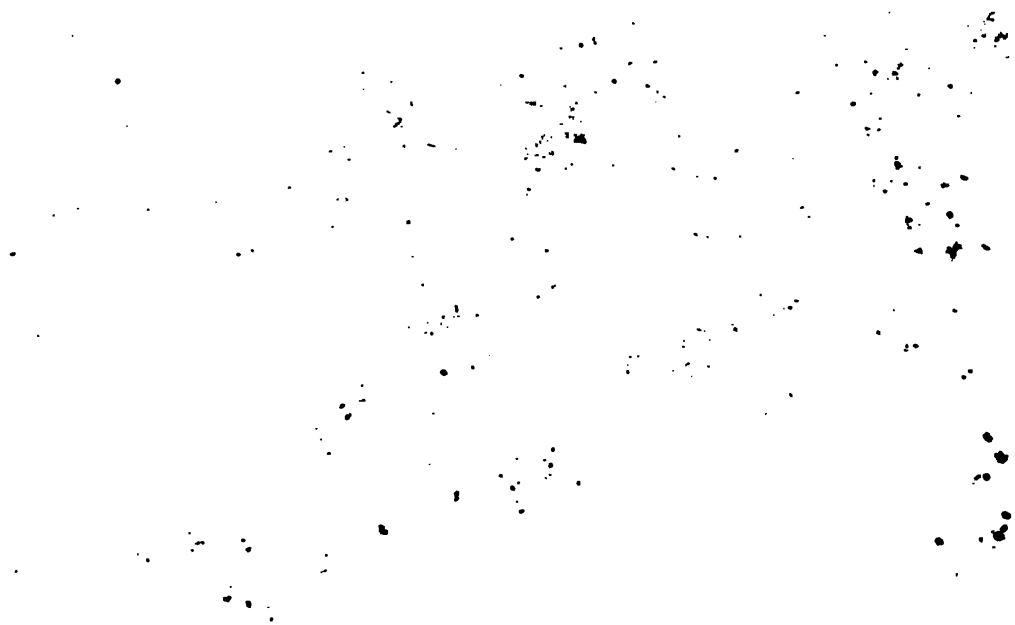
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THE  
HARMONY OF SCRIPTURE;

SHOWING

THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

*The Book of Exegetis.*

COLLATED BY THOS. FEARNLEY.



"For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

"Search the Scriptures ; for in them ye think ye have eternal life : and they are they which testify of Me."

"Comparing spiritual things with spiritual."

LONDON :  
W. POOLE, 12A, PATERNOSTER ROW, E.C.

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1878.

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## P R E F A C E.

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THE object of this compilation of Holy Scripture is to prove that the will and mind of God are unchangeable, and that there is perfect harmony in His Word, as expressed in the Old and New Testament.

The God of Abraham, Isaac, and Jacob is the God and Father of our Lord Jesus Christ, and, in Him, of all the spiritual Israel.

As He spake to them by His prophets, so has He spoken to us by His Son and His apostles; and these do not destroy the law of God but fulfil it.

This comparison of parallel passages, taken from the Old and New Testament, will evidence the force and beauty of Scripture truth, and will be useful in showing how fully God's Word refutes all errors in doctrine and practice of religion, and also fully shows that God's chosen nation of old was a type of His spiritual people, chosen out of every nation, kindred and tongue. As Christ Jesus said, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." Also as Paul saith, in his Epistle to the Romans, "For they are not all Israel which are of Israel."

Augustin saith, "The knowledge of Holy Scripture is a great, large and high place: but the door is very low, so that the high and arrogant man cannot run in; but he must stoop low, and humble himself, that shall enter into it. Presumption and arrogance is the mother of all error, and humility needeth to fear no error. His humility will bring together one place with another, in order to know the truth. And although many things in the Scripture be spoken in obscure mysteries, yet there is nothing spoken under

dark mysteries in one place, but the self-same thing, in another place, is spoken more familiarly and plainly to the capacity, both of the learned and unlearned."

This work illustrates the truth of the above passage from Augustin, and if it lead some readers to the more careful study of Scripture, in order to find passages that more fully harmonize, and also lead to the study and love of God's Word, and placing it in its rightful position—above the words of man—the labours of the collator will not have been in vain in the Lord, to whom be all the praise.

EDWARD WILKINSON,

Rector of Snargate, Kent.

*June*, 1878.

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# THE HARMONY OF SCRIPTURE;

SHOWING THE

## ONENESS OF THE OLD AND NEW TESTAMENT.

---

*"Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope."*—ROM. xv. 4.

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### GENESIS I.

v. 1. In the beginning God created the heaven and the earth.

v. 2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

v. 3. And God said, Let there be light; and there was light.

v. 9. And God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

v. 11. And God said, Let the earth bring forth grass, the herb yielding seed, the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

### NEW TESTAMENT.

John. i. 1. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

Heb. i. 2. Whom he hath appointed heir of all things, by whom also he made the worlds.

John vi. 63. It is the Spirit that quickeneth.

2 Cor. iii. 6. The Spirit giveth life.

2 Cor. iv. 6. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2 Pet. iii. 5. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water.

Heb. vi. 7. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God.

## GENESIS I.

v. 14. And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and years.

v. 25. And God made the beast of the earth after his kind, and cattle after their kind: and everything that creepeth upon the earth after his kind: and God saw that it was good.

v. 26. And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

v. 27. So God created man in his own image, in the image of God created he him; male and female created he them.

v. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

v. 29. And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in which is the fruit of a tree yielding seed; to you it shall be for meat.

v. 31. And God saw every thing that he had made, and, behold, it was very good, and the evening and the morning were the sixth day.

*Chap.* ii. 1. Thus the heavens and the earth were finished, and all the host of them.

## NEW TESTAMENT.

Matt. xxiv. 29. Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

John i. 3. All things were made by him; and without him was not anything made that was made.

Col. i. 15. Who is the image of the invisible God, the first-born of every creature.

Rom. viii. 29. Whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.

Heb. i. 3. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.

Heb. ii. 7. Thou madest him a little lower than the angels; thou crownest him with glory and honour, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet.

Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

Jas. i. 17. Every good gift and every perfect gift is from above, and cometh down from the Father of lights.

Heb. xi. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Col. i. 16. For by him were all things created that are in heaven, and that are

## GENESIS II.

v. 2, 3. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.

v. 7. And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.

v. 9. And out of the ground made the Lord God to grow every tree that is pleasant to the sight, and good for food; the tree of life also in the midst of the garden, and the tree of knowledge of good and evil.

v. 15. And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it.

v. 16, 17. And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die.

v. 18. And the Lord God said, It is not good that the man should be alone; I will make him an help meet for him.

v. 22. And the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

v. 23. And Adam said, This is now bone of my bones, and flesh of my flesh.

v. 24. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

## NEW TESTAMENT.

in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

Luke xxiii. 56. And they returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.

Matt. xvi. 26. What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul.

Rev. xxii. 2. In the midst of the street of it, and on either side of the river, was there the tree of life.

2 Thes. iii. 10. This we commanded you, that if any would not work, neither should he eat.

Rom. vi. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

1 Cor. xi. 9. Neither was the man created for the woman; but the woman for the man.

1 Cor. xi. 8. For the man is not of the woman; but the woman of the man.

Eph. v. 30. For we are members of his body, of his flesh, and of his bones.

Matt. xix. 4, 5. Have ye not read, that he which made them at the beginning, made them male and female, and said, for this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh.



## GENESIS II.

v. 25. And they were both naked, the man and his wife, and were not ashamed.

*Chap* iii. 1. Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman; Yea, hath God said, ye shall not eat of every tree of the garden?

v. 2. And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, ye shall not eat of it, neither shall ye touch it, lest ye die.

v. 4-6. And the serpent said unto the woman, Ye shall not surely die. . . . .

v. 6. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.

v. 7. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig leaves together, and made themselves aprons.

v. 8-11. And they heard the voice of the Lord God walking in the garden in the cool of the day. . . . . And the Lord God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid because I was naked; and I hid myself: and he said, Who told thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?

v. 12, 13. And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman, What is this that thou hast done? And the woman said, The serpent beguiled me, and I did eat.

## NEW TESTAMENT.

Rom. iii. 20. By the law is the knowledge of sin.

2 Cor. xi. 3. But I fear, lest by any means, as the serpent beguiled Eve, through his subtilty, so your minds should be corrupted from the simplicity that is in Christ.

1 Peter v. 8. Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.

1 Tim. ii. 14. Adam was not deceived, but the woman being deceived was in the transgression.

Rev. iii. 17. . . . And knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

1 Cor. xv. 22. For as in Adam all die, even so in Christ shall all be made alive.

John xviii. 1. When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered and his disciples.

*Chap* xix. 41. Now in the place where he was crucified there was a garden.

Jas. iv. 7. Resist the devil, and he will flee from you.

GENESIS III.

v. 14, 15. And the Lord God said unto the serpent, Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed.

It shall bruise thy head.

And thou shalt bruise his heel.

v. 16. Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

v. 17. And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life.

v. 18. Thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field;

v. 19. In the sweat of thy face shalt thou eat bread, till thou return unto

NEW TESTAMENT.

Matt. xiii. 27-38. Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. . . . The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the devil.

1 John iii. 8. For this purpose the Son of God was manifested, that he might destroy the works of the devil.

Heb. ii. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil.

Luke xxii. 22. And truly the Son of Man goeth, as it was determined; but woe unto that man by whom he is betrayed!

John vi. 70, 71. Jesus answered them, Have not I chosen you twelve, and one of you is a devil? He spake of Judas Iscariot the son of Simon: for he it was that should betray him.

Eph. v. 22. Wives, submit yourselves unto your own husbands, as unto the Lord, for the husband is the head of the wife.

1 Cor. xi. 3. The head of the woman is the man.

2 Thes. iii. 8. Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you.

John xix. 2-5. And the soldiers platted a crown of thorns, and put it on his head. . . . Then came Jesus forth, wearing the crown of thorns.

2 Thes. iii. 12. . . . we command and exhort by our Lord Jesus Christ, that

## GENESIS III.

the ground; for out of it wast thou taken : for dust thou art, and unto dust shalt thou return.

v. 21. Unto Adam also and to his wife did the Lord God make coats of skins, and clothed them.

v. 23. Therefore the Lord God sent him forth from the garden of Eden, to till the ground from whence he was taken.

v. 24. So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

*Chap. iv. 1, 2.* And Adam knew Eve his wife; and she conceived, and bare Cain, and said, I have gotten a man from the Lord. And she again bare his brother Abel. And Abel was a keeper of sheep, but Cain was a tiller of the ground.

3, 4. And in process of time it came to pass, that Cain brought of the fruit of the ground, an offering unto the Lord.

And Abel, he also brought of the firstlings of his flock and of the fat

## NEW TESTAMENT.

with quietness they work, and eat their own bread.

Mark vi. 3. Is not this the carpenter?

Rom. v. 12. . . by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Rev. iii. 18. I counsel thee to buy of me. . . white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.

1 Cor. i. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

1 Cor. xv. 47. The first man is of the earth, earthy; the second man is the Lord from heaven.

Matt. xxvi. 30, 31. And when they had sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad.

Luke xxii. 41-44. And he was withdrawn from them about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.

And there appeared an angel unto him from heaven, strengthening him.

And being in an agony he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

Heb. xi. 4. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh.

GENESIS IV.

thereof. And the Lord had respect unto Abel and to his offering.

v. 5-7. But unto Cain and to his offering he had not respect. And Cain was very wroth, and his countenance fell.

And the Lord said unto Cain, Why art thou wroth? . . . If thou doest well, shalt thou not be accepted? . . . .

v. 8. And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him.

v. 9. And the Lord said unto Cain, Where is Abel thy brother? and he said, I know not: Am I my brother's keeper?

v. 10. And he said, What hast thou done? the voice of thy brother's blood crieth unto me from the ground.

v. 16. And Cain went out from the presence of the Lord, and dwelt in the land of Nod, on the east of Eden.

v. 25. And Adam knew his wife again, and she bare a son, and called his name Seth: for God, said she, hath appointed me another seed instead of Abel whom Cain slew.

*Chap. v. 1.* This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him.

v. 5. And all the days that Adam lived were nine hundred and thirty years, and he died.

NEW TESTAMENT.

Heb. ix. 22. . . without shedding of blood is no remission.

Rom. x. 3. They being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.

1 John iii. 15. Whosoever hateth his brother is a murderer.

v. 12. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

John viii. 44. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him.

Heb. xii. 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.

2 Thes. i. 9. Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

Rom. ix. 8. They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

Luke iii. 38. Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the Son of God.

Rom. vi. 23. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord.

## GENESIS V.

v. 22-24. And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters : And all the days of Enoch were three hundred sixty and five years : and Enoch walked with God, and he was not ; for God took him.

v. 28, 29. And Lamech lived an hundred eighty and two years, and begat a son : And he called his name Noah, saying, this shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed.

*Chap. vi. 2.* The sons of God saw the daughters of men that they were fair ; and they took them wives of all which they chose.

v. 3. And the Lord said, My spirit shall not always strive with man, for that he also is flesh : yet his days shall be an hundred and twenty years.

v. 5. And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually.

v. 6. And it repented the Lord that He had made man on the earth, and it grieved him at his heart.

• It will perhaps explain the above passage, if read thus :—By which spirit, He, through Noah, went and preached to the spirits that are now in prison ; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.

## NEW TESTAMENT.

Jude v. 15. And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.

Heb. xi. 5, 6. By faith Enoch was translated that he should not see death ; and was not found, because God had translated him ; for before his translation he had this testimony, that he pleased God.

But without faith it is impossible to please him ; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Luke iii. 36. Which was the son of Noe, which was the son of Lamech.

2 Cor. vi. 14. Be ye not unequally yoked together with unbelievers.

1 Peter iii. 19. By which also he went and preached unto the spirits in prison ; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing.

Matt. xv. 19. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witness, blasphemies.

Mark iii. 5. And when He had looked round about on them with anger, being grieved for the hardness of their hearts.

GENESIS VI.

v. 8. But Noah found grace in the eyes of the Lord.

v. 9. These are the generations of Noah. Noah was a just man. And perfect in his generations

And Noah walked with God,

v. 11, 12. The earth also was corrupt before God, and the earth was filled with violence, . . . for all flesh had corrupted his way upon the earth.

v. 13. And God said unto Noah, the end of all flesh is come before me ; for the earth is filled with violence through them ; and, behold, I will destroy them with the earth.

v. 14—17. Make thee an ark of gopher wood ; rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. . . And, behold, I, even I, do bring a flood of waters upon the earth to destroy all flesh.

v. 22. Thus did Noah ; according to all that God commanded him, so did he.

NEW TESTAMENT.

1 Cor. xv. 10. By the grace of God I am what I am.

John i. 16. Of his fulness have all we received, and grace for grace.

Rom. vi. 14. For sin shall not have dominion over you : for ye are not under the law, but under grace.

Rom. i. 17 The just shall live by faith.

Matt. v. 48. Be ye therefore perfect, even as your Father which is in heaven is perfect.

John i. 47. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile.

John xii. 35. Then Jesus said unto them, yet a little while is the light with you. Walk while ye have the light.

Eph. v. 1. Be ye therefore followers of God as dear children, and walk in love.

Rom. iii. 12. They are all gone out of the way, they are together become unprofitable ; there is none that doeth good, no, not one.

1 Pet. iv. 7. But the end of all things is at hand, be ye therefore sober, and watch unto prayer.

Eph. ii. 2. Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.

2 Pet. iii. 6. Whereby the world that then was, being overflowed with water perished : but the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

Heb. xi. 7. By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house ; by the which he condemned the world, and became heir of the righteousness which is by faith.

## GENESIS VII.

v. 1-5. And the Lord said unto Noah, Come thou and all thy house into the ark; for thee have I seen righteous before me in this generation . . . and Noah did according unto all that the Lord commanded him.

v. 15. And they went in unto Noah into the ark, two and two of all flesh, wherein is the breath of life . . . male and female of all flesh, as God had commanded him: and the Lord shut him in.

v. 23. And every living substance was destroyed which was upon the face of the ground, both man, and cattle, and the creeping things, and the fowl of the heaven . . . and Noah only remained alive, and they that were with him in the ark.

*Chap. viii.* 1. And God remembered Noah, and every living thing, and all the cattle that was with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

v. 15-18. And God spake unto Noah, saying, Go forth of the ark, . . . and Noah went forth, and his sons, and his wife, and his sons' wives with him.

v. 20, 21. And Noah builded an altar unto the Lord; and took of every clean beast, and every clean fowl, and offered burnt offerings on the altar, and the Lord smelled a sweet savour; and the Lord said in his heart, I will not again curse the ground any more for man's sake.

v. 22. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

*Chap. ix.* 1. And God blessed Noah and his sons, and said unto them, Be fruitful, and multiply, and replenish the earth.

## NEW TESTAMENT.

Matt. xxiv. 38. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the son of man be.

Matt. xxv. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

2 Peter ii. 5. And spared not the old world, but saved Noah the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly.

Luke i. 72. To perform the mercy promised to our fathers, and to remember his holy covenant.

Heb. xiii. 10. We have an altar, whereof they have no right to eat which serve the tabernacle.

Eph. v. 2. Christ . . . hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Acts xiv. 17. Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

1 Tim. iv. 8. Godliness is profitable unto all things, having promise of the life that now is.

Luke xxiv. 50. And he led them out as far as to Bethany, and he lifted up his hands and blessed them.

## GENESIS IX.

v. 2. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea, into your hand are they delivered.

v. 3. Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things.

v. 4. But flesh with the life thereof, which is the blood thereof, shall ye not eat.

v. 5. And surely your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man.

v. 6. Whoso sheddeth man's blood, by man shall his blood be shed: for in the image of God made he man.

v. 12, 13. And God said, This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.

v. 18. And the sons of Noah that went forth of the ark, were Shem, and Ham, and Japheth: and Ham is the father of Canaan.

v. 19. These are the three sons of Noah, and of them was the whole earth overspread.

v. 26. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant.

## NEW TESTAMENT.

James iii. 7. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind.

1 Tim. iv. 4. Every creature of God is good, and nothing to be refused, if it be received with thanksgiving.

Acts xv. 20. But that we write unto them that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood.

Matt. xxvii. 24. I am innocent of the blood of this just person.

v. 4. I have sinned in that I have betrayed the innocent blood.

Chap. xxiii. 35. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias.

Acts xvii. 28, 29. . . . We are also his offspring: forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device.

2 Pet. iii. 9, 10. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night.

Luke iii. 36. Which was the son of Arphaxad, which was the son of Sem, which was the son of Noe.

Acts xvii. 26 And hath made of one blood all nations of men for to dwell on all the face of the earth.

Heb. xi. 16. Wherefore God is not ashamed to be called their God: for he hath prepared for them a city.



## GENESIS XI.

v 1-7. And the whole earth was of one language, and of one speech : . . . . and they said, Go to, let us build us a city and a tower, whose top may reach unto heaven ; . . . . and the Lord came down to see the city and the tower, which the children of men builded.

And the Lord said, Behold, the people is one, and they have all one language ; and this they begin to do : . . . . Go to, let us go down, and there confound their language, that they may not understand one another's speech.

v. 10-26. These are the generations of Shem : Shem was an hundred years old, and begat Arphaxad two years after the flood : . . . . and Terah lived seventy years and begat Abram, Nahor, and Haran.

*Chap.* xii. 1. Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee.

v. 2. And I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing.

v. 3. And I will bless them that bless thee, and curse him that curseth thee : and in thee shall all families of the earth be blessed.

v. 4, 5. So Abram departed, as the Lord had spoken unto him ; . . . . and Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran ; and they went forth to go into the land of Canaan ; and into the land of Canaan they came.

## NEW TESTAMENT.

1 Cor. xiv. 11. Therefore if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me.

Luke iii. 34-36. . . . . Abraham, which was the son of Thara, which was the son of Nachor, which was the son of Saruch, which was the son of Ragau, which was the son of Phalec, which was the son of Heber, which was the the son of Sala, which was the son of Cainan, which was the son of Arphaxad, which was the son of Sem, which was the son of Noe.

Acts vii. 2, 3. The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall show thee.

Heb. xi. 8. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed ; and he went out, not knowing whither he went.

Acts iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

*Chap.* vii. 4. Then came he out of the land of the Chaldeans and dwelt in Charran : and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

## GENESIS XIII.

v. 3, 4. And he went on his journeys from the south even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai; unto the place of the altar, which he had made there at the first: and there Abram called on the name of the Lord.

v. 5-8. And Lot also, which went with Abram, had flocks, and herds, and tents. . . . And Abram said unto Lot, Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren.

v. 9. Is not the whole land before thee? separate thyself, I pray thee, from me: if thou wilt take the left hand, then I will go to the right; or if thou depart to the right hand, then I will go to the left.

v. 12, 13. Lot . . . pitched his tent toward Sodom. But the men of Sodom were wicked and sinners before the Lord exceedingly.

v. 14, 15. And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes; and look from the place where thou art northward, and southward, and eastward, and westward; for all the land which thou seest, to thee will I give it, and to thy seed for ever.

v. 16. And I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered.

*Chap.* xiv. 12—20. And they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods, and departed; and there came one that had escaped, and told Abram the Hebrew. . . . And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. . . . And he brought back all the goods,

## NEW TESTAMENT.

Acts. x. 1, 2. There was a certain man in Cæsarea called Cornelius, . . . a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway.

1 Cor. vi. 7. Now therefore there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong?

Rom. xii. 10. Be kindly affectioned one to another with brotherly love; in honour preferring one another.

v. 18. If it be possible, as much as lieth in you, live peaceably with all men.

2 Peter ii. 8. For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds.

Acts vii. 5. And he gave him none inheritance in it, no, not so much as to set his foot on; yet he promised that he would give it to him for a possession, and to his seed after him, when as yet he had no child.

Rom. iv. 16. Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the father of us all.

Heb. vii. 1-7. For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all: first being by interpretation king of righteousness, and after that also king of Salem, which is, King of peace; without father, without mother, without descent, having neither beginning of days, nor end

## GENESIS XIV.

and also brought again his brother Lot, and his goods, and the women also, and the people. . . . And Melchizedek king of Salem brought forth bread and wine : and he was the priest of the most high God. And he blessed him, and said, Blessed be Abram of the most high God, possessor of heaven and earth : and blessed be the most high God, which hath delivered thine enemies into thy hand. And he gave him tithes of all.

*Chap. xv. 1.* After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram : I am thy shield, and thy exceeding great reward.

*v. 2-4.* And Abram said, Lord God, what wilt thou give me, seeing I go childless, and the steward of my house is this Eliezer of Damascus ? And Abram said, Behold, to me thou hast given no seed : and, lo, one born in my house is mine heir. And behold, the word of the Lord came unto him, saying, This shall not be thine heir ; but he that shall come forth out of thine own bowels shall be thine heir.

*v. 5.* And he brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them : and he said unto him, So shall thy seed be.

*v. 6.* And he believed in the Lord ; and he counted it to him for righteousness.

*v. 7—12.* And he said unto him, I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it. And he said, Lord God, whereby shall I know that I shall inherit it ? And he said unto him, Take me an heifer of three years old, and a she goat of three years old, and a ram of three years old, and a turtledove, and a young pigeon. And he took unto him all these and divided them in the midst, and laid each piece one against another : but the birds divided he not.

## NEW TESTAMENT.

of life ; but made like unto the Son of God ; abideth a priest continually. Now consider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. . . . And without all contradiction the less is blessed of the better.

*Rev. i. 17.* And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not ; I am the first and the last.

*Rom. iv. 18.* Who against hope believed in hope, that he might become the father of many nations ; according to that which was spoken, So shall thy seed be.

*Heb. xi. 12.* Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable.

*Rom. iv. 3.* For what saith the scripture ? Abraham believed God and it was counted unto him for righteousness.

*Luke i. 18—20.* And Zacharias said unto the angel, Whereby shall I know this ? for I am an old man, and my wife well stricken in years. And the angel answering said unto him, I am Gabriel, that stand in the presence of God ; and am sent to speak unto thee, and to shew thee these glad tidings. And, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

## GENESIS XV.

. . . . And when the sun was going down, a deep sleep fell upon Abram ; and, lo, an horror of great darkness fell upon him.

v. 13, 14. And he said unto Abram, know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them ; and they shall afflict them four hundred years ; and also that nation, whom they shall serve will I judge : and afterwards shall they come out with great substance.

v. 16. But in the fourth generation they shall come hither again : for the iniquity of the Amorites is not yet full.

*Chap. xvi. 1—9.* Now Sarai Abram's wife bare him no children : and she had an hand-maid, an Egyptian, whose name was Hagar. . . . And Sarai Abram's wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife. . . . And when Sarai dealt hardly with her, she fled from her face. And the angel of the Lord said unto her, Return to thy mistress, and submit thyself under her hands.

v. 15. And Hagar bare Abram a son : and Abram called his son's name, which Hagar bare, Ishmael.

*Chap. xvii. 1.* And when Abram was ninety years old and nine, the Lord appeared to Abram, and said unto him, I am the Almighty God ; walk before me and be thou perfect.

v. 3—6. And Abram fell on his face : and God talked with him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram ; but thy name shall be Abraham ; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee.

## NEW TESTAMENT.

Acts vii. 6. And God spake on this wise, That his seed should sojourn in a strange land ; and that they should bring them into bondage, and entreat them evil four hundred years.

Matt. xxiii. 32. Fill ye up then the measure of your fathers.

1 Peter ii. 18. Servants be subject to your masters with all fear ; not only to the good and gentle, but also to the froward.

Gal. iv. 23. He who was of the bond-woman was born after the flesh ; but he of the free-woman was by promise.

Matt. v. 48. Be ye therefore perfect, even as your father which is in heaven is perfect.

Luke v. 8. When Simon Peter saw it, he fell down at Jesus' knees.

Rom. iv. 17. As it is written, I have made thee a father of many nations, before him whom he believed, even God, who quickeneth the dead. . . . v. 9, 10. . . . We say that faith was reckoned to Abraham for righteousness ; how was it then reckoned ? When he was in circumcision or in uncircumcision ? Not in circumcision, but in uncircumcision.

## GENESIS XVII.

v. 7, 8. And I will establish my covenant between me and thee, and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

v. 10, 11. This is my covenant, which ye shall keep, between me and you, and thy seed after thee; Every man-child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token of the covenant betwixt me and you.

v. 12. And he that is eight days old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which is not of thy seed.

v. 13, 14. He that is born in thy house, and he that is bought with thy money, must needs be circumcised, and my covenant shall be in your flesh for an everlasting covenant; and the uncircumcised man-child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant.

v. 19. And God said, Sarah thy wife shall bear thee a son indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

## NEW TESTAMENT.

Gal. iii. 8. The Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying, In thee shall all nations be blessed.

v. 16, 17. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect.

Rom. iv. 11. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

John vii. 22. Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers); and ye on the Sabbath day circumcise a man.

Luke ii. 21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus.

Luke xvi. 16. The law and the prophets were until John.

Matt. iii. 1. In those days came John the Baptist, preaching in the wilderness of Judea.

Luke iii. 3. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

vii. 29. And all the people that heard, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him.

Gal. iv. 28. Now we, brethren, as Isaac was, are the children of promise.

GENESIS XVII.

v. 22. And he left off talking with him, and God went up from Abraham.

v. 23. And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abraham's house; and circumcised the flesh of their foreskin in the self-same day, as God had said unto him.

*Chap. xviii.* 1-3. And the Lord appeared unto him, in the plains of Mamre: and he sat in the tent door in the heat of the day; and he lift up his eyes and looked, and, lo, three men stood by him: and when he saw, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

v. 9, 10. And they said unto him, Where is Sarah thy wife? and he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and, lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door which was behind him.

v. 11. Now Abraham and Sarah were old and well stricken in age; and it ceased to be with Sarah after the manner of women.

v. 12. Therefore Sarah laughed within herself, saying, After I am waxed old shall I have pleasure, my lord being old also?

v. 14. Is anything too hard for the Lord? At the time appointed I will return unto thee, according to the time of life, and Sarah shall have a son.

NEW TESTAMENT.

Mark xvi. 19. So then after that the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God.

Rom. iv. 20. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God.

Acts xvi. 33. And he took them the same hour of the night, and washed their stripes; and was baptized, he and all his, straightway.

1 Peter iv. 9, 10. Use hospitality one to another without grudging, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.

Rom. ix. 9. For this is the word of promise, At this time will I come, and Sarah shall have a son.

Rom. iv. 19. And being not weak in faith, he considered not his own body now dead, when he was about one hundred years old, neither yet the deadness of Sarah's womb.

1 Peter iii. 5, 6. For after this manner in the old time the holy women also; who trusted in God, adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham, calling him lord: whose daughters ye are as long as ye do well.

Matt. xix. 26. Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible.

## GENESIS XVIII.

v. 17. And the Lord said, Shall I hide from Abraham that thing which I do;

v. 18. Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth, shall be blessed in him?

v. 19. For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him.

v. 20, 21. And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous; I will go down now, and see whether they have done altogether according to the cry of it, which is come unto me; and if not, I will know.

v. 22. And the men turned their faces from thence, and went toward Sodom: but Abraham stood yet before the Lord.

v. 23. And Abraham drew near, and said, Wilt thou also destroy the righteous with the wicked? Peradventure there be fifty righteous within the city: wilt thou also destroy and not spare the place for the fifty righteous that are therein? That be far from thee to do after this manner, to slay the righteous with the wicked. . . . Shall not the Judge of all the earth do right?

v. 26. And the Lord said, If I find in Sodom fifty righteous within the city, then I will spare all the place for their sakes.

## NEW TESTAMENT.

John xv. 15. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my father I have made known unto you.

Gal. iii. 7. Know ye therefore that they which are of faith, the same are the children of Abraham.

John x. 27. My sheep hear my voice, and I know them, and they follow me.

1 Tim. iii. 4. One that ruleth well his own house, having his children in subjection with all gravity.

Gal. v. 19. The works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness.

Eph. v. 6. Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

Acts xxvii. 23. There stood by me this night the angel of God, whose I am, and whom I serve.

Heb. x. 22. Let us draw near with a true heart in full assurance of faith.

Rom. iii. 5, 6. . . . Is God unrighteous who taketh vengeance? (I speak as a man) God forbid: for then how shall God judge the world?

Rev. xix. 11. . . . In righteousness he doth judge.

2 Tim. iv. 8. . . . The Lord, the righteous judge.

Matt. v. 13. Ye are the salt of the earth.

Acts xxvii. 24. Fear not Paul: thou must be brought before Cæsar: and, lo, God hath given thee all them that sail with thee.

## GENESIS XVIII.

v. 27—30. And Abraham answered and said, Behold now, I have taken upon me to speak unto the Lord, which am but dust and ashes; . . . And he said, Oh let not the Lord be angry, and I will speak: Peradventure there shall thirty be found there. And he said, I will not do it, if I find thirty there.

v. 31—33. And he said, Behold, now, I have taken upon me to speak unto the Lord: Peradventure there shall be twenty found there. And he said, I will not destroy it for twenty's sake, And he said, Oh, let not the Lord be angry, and I will speak yet but this once: Peradventure ten shall be found there. And he said, I will not destroy it for ten's sake. And the Lord went his way as soon as he had left communing with Abraham: and Abraham returned unto his place.

*Chap. xix. 1—3.* And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing, rose up to meet them; and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay; but we will abide in the street all night: and he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

v. 4, 5. But before they lay down . . . the men of Sodom compassed the house

## NEW TESTAMENT.

Phil. iii. 21. Who shall change our vile body?

2 Cor. v. 1. Our earthly house of this tabernacle.

Heb. iv. 16. Let us therefore come boldly unto the throne of grace that we may obtain mercy, and find grace to help in time of need.

Luke xviii. 1-7. And he spake a parable unto them to this end, that men ought always to pray, and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man: and there was a widow in that city; and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. And the Lord said, Hear what the unjust judge saith. And shall not God avenge his own elect, which cry day and night unto him, though he bear long with them?

Heb. xiii. 2. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares.

Luke xxiv. 28, 29. . . . And he made as though he would have gone further. But they constrained him, saying, Abide with us: for it is toward evening, and the day is far spent. And he went in to tarry with them.

Rom. xii. 13. Distributing to the necessity of saints; given to hospitality.

*Chap. i. 24.* Wherefore God also gave them up to uncleanness through the lusts



## GENESIS XIX.

round, . . . and they called unto Lot, and said unto him, Where are the men which came in to thee this night? Bring them out unto us, that we may know them.

v. 9, 10. And they said, Stand back. And they said again, This one fellow came in to sojourn, and he will needs be a judge: Now will we deal worse with thee, than with them. And they pressed sore upon the man, Lot, and came near to break the door, but the men put forth their hand, and pulled Lot into the house to them, and shut to the door.

v. 11. And they smote the men that were at the door of the house with blindness: both small and great: so that they wearied themselves to find the door.

v. 12, 13. And the men said unto Lot, Hast thou here any besides? . . . bring them out of this place, for we will destroy this place, because the cry of them is waxen great before the face of the Lord; and the Lord hath sent us to destroy it.

v. 14. And Lot went out, and spake unto his sons-in-law, which married his daughters, and said, Up, get you out of this place; for the Lord will destroy this city. But he seemed as one that mocked unto his sons-in-law.

v. 15, 16. And when the morning arose, then the angels hastened Lot, saying, Arise; take thy wife and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth and set him without the city.

## NEW TESTAMENT.

of their own hearts, to dishonour their own bodies between themselves.

2 Tim. iii. 11—13. . . . What persecutions I endured: but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution. But evil men and seducers shall wax worse and worse.

Acts xiii. 11. And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell upon him a mist and a darkness; and he went about seeking some to lead him by the hand.

2 Peter ii. 9, 10. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment: to be punished: but chiefly them that walk after the flesh in the lust of uncleanness.

Luke xvii. 28. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded.

2 Peter ii. 7. And delivered just Lot, vexed with the filthy conversation of the wicked.

Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

## GENESIS XIX.

v. 17. And it came to pass, when they had brought them forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed.

v. 18-21. And Lot said unto them, Oh, not so, my lord: . . . I cannot escape to the mountain, lest some evil take me, and I die: behold now, this city is near to flee unto, and it is a little one: oh, let me escape thither, . . . and my soul shall live. And he said unto him, See, I have accepted thee concerning this thing also, that I will not overthrow this city, for the which thou hast spoken.

v. 23-25. The sun was risen upon the earth when the Lot entered into Zoar. Then the Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground.

v. 26. But his wife looked back from behind him, and she became a pillar of salt.

v. 27, 28. And Abraham gat up early in the morning to the place where he stood before the Lord: and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, the smoke of the country went up as the smoke of a furnace.

## NEW TESTAMENT.

Luke ix. 62. And Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God.

Matt. xxiv. 16. Then let them which be in Judea flee into the mountains.

1 John v. 15. And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

Luke xxi. 36. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.

Luke xvii. 29. The same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all.

2 Peter ii. 6. Turning the cities of Sodom and Gomorrah into ashes condemned them with an overthrow, making them an ensample unto those that after should live ungodly.

Jude 7. Even as Sodom and Gomorrah, and the cities about them in the like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire.

Luke xvii. 32. Remember Lot's wife.

Heb. ii. 2. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompence of reward; how shall we escape if we neglect so great salvation?

Rev. xviii. 5-8. For her sins have reached unto heaven, and God hath remembered her iniquities. . . . Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

## GENESIS XIX.

v. 29. And it came to pass, when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.

*Chap. xxi. 1.* And the Lord visited Sarah as he had said, and the Lord did unto Sarah as he had spoken.

v. 2. For Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him.

v. 3. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac; and Abraham circumcised his son Isaac, being eight days old, as God had commanded him.

v. 6, 7. And Sarah said, God hath made me to laugh, so that all that hear will laugh with me, and she said, Who would have said unto Abraham that Sarah should have given children suck? for I have born him a son in his old age.

v. 8. And Abraham made a great feast the day that Isaac was weaned; and Sarah saw the son of Hagar the Egyptian, which she had born unto Abraham, mocking.

v. 10. Wherefore she said unto Abraham, cast out this bondwoman and her son; for the son of this bondwoman shall not be heir with my son, even with Isaac.

v. 12. And God said unto Abraham, let it not be grievous in thy sight because of the lad, and because of thy bondwoman; in all that Sarah hath said unto thee hearken unto her voice; for in Isaac shall thy seed be called.

## NEW TESTAMENT.

James v. 16. . . . The effectual fervent prayer of a righteous man availeth much.

Gal. iv. 23. He who was of the bondwoman was born after the flesh; but he of the free woman was by promise.

Heb. xi. 11. Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Acts vii. 8. And he gave him the covenant of circumcision: and so Abraham begat Isaac, and circumcised him the eighth day.

Luke i. 57. Now Elizabeth . . . . brought forth a son, and her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And it came to pass, that on the eighth day they came to circumcise the child.

Gal. iv. 29. But as then, he that was born after the flesh persecuted him that was born after the spirit, even so it is now.

v. 30, 31. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the free woman: So then, brethren, we are not children of the bondwoman, but of the free.

Rom. ix. 7. Neither, because they are the seed of Abraham, are they all children: but, in Isaac shall thy seed be called: That is, they which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed.

GENESIS XXI.

v. 13, 14. And also of the son of the bondwoman will I make a nation, because he is thy seed ; and Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away.

v. 22. And it came to pass at that time, that Abimelech and Phicol the chief captain of his host spake unto Abraham, saying, God is with thee in all that thou doest.

v. 33. And Abraham planted a grove in Beer-sheba, and called there on the name of the Lord, the everlasting God.

*Chap. xxii.* 1. And it came to pass after these things, that God did tempt Abraham, and said unto him, Abraham : and he said, Behold, here I am.

v. 2. And he said, take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah ; and offer him there for a burnt offering upon one of the mountains which I will tell thee of.

v. 3—6. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son : . . . then on the third day Abraham lifted up his eyes, and saw the place afar off. And Abraham said unto his young men, abide ye here with the ass ; and I and the lad will go yonder and worship, and come again to you. And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together.

NEW TESTAMENT.

John viii. 35. The servant abideth not in the house for ever : but the Son abideth ever.

Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness ; and all these things shall be added unto you.

James i. 25. . . . He being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Acts. ii. 21. And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.

Rom. xvi. 26. According to the commandment of the everlasting God, made known to all nations for the obedience of faith.

James i. 12. Blessed is the man that endureth temptation : for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.

1 Peter i. 7. That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.

Matt. xvi. 24, 25. Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me : for whosoever will save his life shall lose it : and whosoever will lose his life for my sake shall find it.

Heb. xi. 19. Accounting that God was able to raise him up, even from the dead, from whence also he received him in a figure.

John xix. 16, 17. . . . And they took Jesus, and led him away : and he bearing his cross went forth.

Gal. i. 16. . . . Immediately I conferred not with flesh and blood.

## GENESIS XXII.

v. 7. And Isaac spake unto Abraham his father, and said, My father: and he said, here am I, my son. And he said, Behold the fire and the wood: but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering.

v. 8, 10. . . . So they went both of them together, and they came to the place which God had told him of; and Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. And Abraham stretched forth his hand and took the knife to slay his son.

v. 11, 12. And the angel of the Lord called unto him out of heaven, and said, Abraham, Abraham: and he said, Here am I. And he said, Lay not thine hand upon the lad, neither do thou anything unto him: for now I know that thou fearest God, seeing thou hast not withheld thy son, thine only son from me.

v. 13, 14. And Abraham lifted up his eyes, and looked, and behold behind him a ram caught in a thicket by his horns: and Abraham went and took the ram, and offered him up for a burnt offering in the stead of his son: and Abraham called the name of that place Jehovah-jireh: as it is said to this day, in the mount of the Lord it shall be seen.

v. 15-17. And the angel of the Lord called unto Abraham out of heaven the second time, and said, By myself have I sworn, saith the Lord, for because thou hast done this thing, and hast not withheld thy son, thine only son: that in blessing I

## NEW TESTAMENT.

John i. 29. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.

Heb. xi. 17. By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only begotten son.

James ii. 21. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?

*Chap.* ii. 22, 23. Seest thou how faith wrought with his works, and by works was faith made perfect? and the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

Luke xiv. 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.

Gal. v. 6. In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love.

John viii. 56. Your father Abraham rejoiced to see my day: and he saw it, and was glad.

Heb. xi. 13. . . . Not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them.

Luke i. 72, 73. To perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham.

Heb. vi. 13, 14. For when God made promise to Abraham, because he could

## GENESIS XXII.

will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore ; and thy seed shall possess the gate of his enemies.

v. 18. And in thy seed shall all the nations of the earth be blessed ; because thou hast obeyed my voice.

*Chap. xxiii. 1, 2.* And Sarah was an hundred and seven and twenty years old : these were the years of the life of Sarah. And Sarah died in Kirjath-arba ; the same is Hebron in the land of Canaan : and Abraham came to mourn for Sarah, and to weep for her.

v. 3, 4. And Abraham stood up from before his dead, and spake unto the sons of Heth, saying, I am a stranger and a sojourner with you : give me a possession of a buryingplace with you, that I may bury my dead out of my sight.

v. 16-19. And Abraham weighed to Ephron the silver, which he had named. . . . And the field of Ephron, which was was in Machpelah, which was before Mamre, the field, and the cave which was therein, . . . were made sure unto Abraham for a possession in the presence of the children of Heth. . . . And after this Abraham buried Sarah his wife in the cave of the field of Machpelah before Mamre.

*Chap. xxiv. 1-7.* And Abraham was old, and well stricken in age : and the Lord had blessed Abraham in all things. And Abraham said unto his eldest servant of his house, that ruled over all that he had, Put, I pray thee, thy hand under my thigh : and I will make thee swear by the Lord, the God of heaven, and the God of

## NEW TESTAMENT.

swear by no greater, he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee.

Acts iii. 25. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed.

*Chap. ix. 36-39.* Now there was at Joppa a certain disciple . . . called Dorcas : this woman was full of good works and alms-deeds which she did. And it came to pass in those days, that she was sick, and died. . . . All the widows stood by . . . weeping, and showing the coats and garments which Dorcas made while she was with them.

Heb. xi. 9, 13. By faith he sojourned in the land of promise, as in a strange country. . . . And confessed that they were strangers and pilgrims on the earth.

Acts vii. 16. . . . And laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

Matt. v. 5. Blessed are the meek for they shall inherit the earth

Acts xvii. 24. God that made the world and all things therein.

## GENESIS XXIV.

the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites, among whom I dwell : but thou shalt go unto my country, and to my kindred . . . The Lord God of heaven, which took me from my father's house, . . . and that sware unto me, saying, Unto thy seed will I give this land ; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.

v. 10-12. And the servant took ten camels of the camels of his master, and departed, . . . and went to Mesopotamia, unto the city of Nahor. And he made his camels to kneel down without the city by a well of water at the time of the evening, the time that women go out to draw water. And he said, O Lord God of my master Abraham, I pray thee, send me good speed this day, and shew kindness unto my master Abraham.

v. 14-21. And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink ; and she shall say, Drink, and I will give thy camels drink also : let the same be she that thou hast appointed for thy servant Isaac. . . . And it came to pass, before he had done speaking, that, behold, Rebekah came out, who was born to Bethuel, son of Milcah, the wife of Nahor, Abraham's brother, with her pitcher upon her shoulder. . . . And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher, and she said, Drink, my lord : and she hastened, and let down her pitcher upon her hand, and gave him drink, . . . and she said, I will draw water for thy camels also, until they have done drinking. . . . And the man wondering at her held his peace.

v. 23-27. Whose daughter art thou ? tell me, I pray thee : . . . and she said unto him, I am the daughter of Bethuel the son of Milcah. . . . She said more-

## NEW TESTAMENT.

2 Cor. vi. 17. Come out from among them and be ye separate saith the Lord.

Acts vii. 5. He promised that he would give it to him for a possession, and to his seed after him.

Matt. vi. 7. When ye pray use not vain repetitions as the heathen do : for they think that they shall be heard for their much speaking.

Acts xv. 18. Known unto God are all his works from the beginning of the world.

1 Peter iii. 8. Be pitiful, be courteous

GENESIS XXIV.

over unto him, We have both straw and provender enough, and room to lodge in. And the man bowed down his head and worshipped the Lord. And he said, Blessed be the Lord God of my master Abraham.

v. 33. And there was set meat before him to eat : but he said, I will not eat until I have told mine errand. And he said, Speak on.

v. 34-49. And he said, I am Abraham's servant. And the Lord hath blessed my master greatly ; and he is become great : and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses. And Sarah my master's wife bare a son to my master when she was old : and unto him hath he given all that he hath. And my master made me sware, saying, Thou shalt not take a wife to my son of the daughters of the Canaanites, in whose land I dwell : but thou shalt go unto my father's house, and to my kindred, and take a wife unto my son. . . . And now if ye will deal kindly and truly with my master, tell me : and if not, tell me ; that I may turn to the right hand, or to the left.

v. 50. Then Laban and Bethuel answered and said, The thing proceedeth from the Lord : we cannot speak unto thee bad or good.

v. 52-58. When Abraham's servant heard their words, he worshipped the Lord. . . . And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah : and he gave also to her brother and to her mother precious things. And they did eat and drink, he and the men that were with him, and tarried all night ; and they rose up in the morning, and he said, Send me away unto my master, and her brother

NEW TESTAMENT.

1. Peter iv. 9. Use hospitality one to another without grudging.

Luke i. 68. Blessed be the Lord God of Israel.

Eph. vi. 5. Servants, be obedient to them that are your masters according to the flesh.

Rom. iv. 21. Being fully persuaded that what he had promised, he was able also to perform.

Matt. xxi. 42. . . . This is the Lord's doing.

Acts v. 39. If it be of God, ye cannot overthrow it.



## GENESIS XXIV.

and her mother said, Let the damsel abide with us a few days, at the least ten ; after that she shall go : and he said unto them, Hinder me not, seeing the Lord hath prospered my way ; send me away that I may go to my master : and they said, We will call the damsel and enquire at her mouth ; and they called Rebekah, and said unto her, Wilt thou go with this man ? And she said, I will go.

v. 61-67. And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man : and the servant took Rebekah and went his way. And Isaac came from the way of the well Lahai-roi ; for he dwelt in the south country : and Isaac went out to meditate in the field at the eventide : and he lifted up his eyes, and saw, and, behold the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac she lighted off the camel. . . . And the servant said, It is my master : therefore she took a veil, and covered herself. And the servant told Isaac all things that he had done. And Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her : and Isaac was comforted after his mother's death.

*Chap. xxv. 19.* These are the generations of Isaac, Abraham's son : Abraham begat Isaac : and Isaac was forty years old when he took Rebekah to wife.

v. 21. And Isaac entreated the Lord for his wife, because she was barren : and the Lord was entreated of him, and Rebekah his wife conceived.

v. 22. And she went to enquire of the Lord : and the Lord said unto her, Two nations are in thy womb, and two manner

## NEW TESTAMENT.

1 Tim. v. 14. I will therefore that the younger women marry.

Luke v. 28. He left all, rose up and followed him.

1 Tim. iv. 15. Meditate upon these things ; give thyself wholly to them.

*Chap. ii. 9.* In like manner also, that women adorn themselves in modest apparel with shamefacedness and sobriety.

Eph. v. 25. Husbands love your wives.

Matt. i. 1. The Book of the generation of Jesus Christ, the son of David, the son of Abraham : Abraham begat Isaac : and Isaac begat Jacob.

Heb. ii. 16. For verily he took not on him the nature of angels ; but he took on him the seed of Abraham.

Rom. ix. 10. When Rebekah also had conceived by one, even by our father Isaac.

*Chap. ix. 11, 12.* For the children being not yet born, neither having done any good or evil, that the purpose of God

## GENESIS XXV.

of people shall be separated from thy bowels; . . . and the elder shall serve the younger.

*v.* 27. And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob was a plain man, dwelling in tents.

*v.* 31—33. And Jacob said, Sell me this day thy birthright. And Esau said, Behold, I am at the point to die: and what profit shall this birthright do to me? And Jacob said, Swear to me this day; and he sware unto him: and he sold his birthright unto Jacob.

*Chap.* xxvi. 3. And the Lord appeared unto him (Isaac) and said, . . . Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath which I sware unto Abraham thy father.

*v.* 12. Then Isaac sowed in that land, and received in the same year an hundred fold: and the Lord blessed him.

*v.* 24, 25. And the Lord appeared unto him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's sake. And he builded an altar there, and called upon the name of the Lord.

*Chap.* xxvii. 2-4. And he (Isaac) said, Behold now, I am old, I know not the day of my death. . . .

*v.* 4. Make me savoury meat, such as I love, and bring it to me, that I may eat; that my soul may bless thee before I die.

*v.* 28. . . . God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine: Let people serve thee, and nations bow down to thee: . . . . cursed be every one that curseth thee, and blessed be he that blesseth thee.

## NEW TESTAMENT.

according to election might stand, not of works, but of him that calleth; It was said unto her, the elder shall serve the younger.

*Heb.* xi. 9. . . . Dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

*Chap.* xii. 16. Lest there be any fornicator, or profane person, as Esau, who for one morsel of meat sold his birthright.

*Matt.* xxviii. 20. . . . Lo, I am with you alway.

*Acts* vii. 5. He promised that he would give it to him for a possession, and to his seed after him.

*Matt.* xiii. 8. Other fell into good ground, and brought forth fruit, some an hundred-fold, some sixtyfold, some thirtyfold.

*Acts* vii. 32. I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob.

*James* iv. 14. Ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little time, and then vanisheth away.

*Heb.* xi. 20. By faith Isaac blessed Jacob and Esau concerning things to come.

## GENESIS XXVII.

v. 33. And Isaac trembled very exceedingly, and said, Who? where is he that hath taken venison, and brought it me, and I have eaten of all before thou camest, and have blessed him? yea, and he shall be blessed.

v. 34. And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Bless me, even me also, O my father.

*Chap. xxviii. 10-13.* And Jacob went out from Beer-sheba, and went toward Haran: And he lighted upon a certain place, and tarried there all night; . . . and he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven: and behold the angels of God ascending and descending on it. And behold, the Lord stood above it, and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed.

v. 15. And, behold, I am with thee, and will keep thee in all places whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of.

v. 16. And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place; and I knew it not.

v. 17-21. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven. And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it. And he called the name of that place Beth-el. . . . And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God.

## NEW TESTAMENT.

Rom. xi. 29. For the gifts and calling of God are without repentance.

Heb. xii. 17. Ye know how that afterward, when he would have inherited the blessing, he was rejected: for he found no place of repentance, though he sought it carefully with tears.

John i. 51. And he saith unto him, Verily, verily, I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.

Heb. xiii. 5. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee.

2 Cor. xii. 2. I knew a man in Christ above fourteen years ago; . . . such an one caught up to the third heaven.

Luke ix. 34, 35. . . . And they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him.

*Chap. viii. 25.* And they being afraid wondered, saying one to another, What manner of man is this! for he commandeth even the winds and the water, and they obey him.

## GENESIS XXVIII.

v. 22. And this stone, which I have set for a pillar, shall be God's house : and of all that thou shalt give me I will surely give the tenth unto thee.

*Chap.* xxx. 22. And God remembered Rachel, and God hearkened unto her, and opened her womb. And she conceived, and bare a son ; and said, God hath taken away my reproach : and she called his name Joseph.

v. 27-43. And Laban said unto him, I pray thee, if I have found favour in thine eyes, tarry : for I have learned by experience that the Lord hath blessed me for thy sake. And he said, Appoint me thy wages, and I will give it. And he said unto him, Thou knowest how I have served thee, and how thy cattle was with me. For it was little which thou hadst before I came, and it is now increased unto a multitude ; and the Lord hath blessed thee since my coming : and now when shall I provide for mine own house also ? And he said, What shall I give thee ? And Jacob said, Thou shalt not give me any thing : if thou wilt do this thing for me, I will again feed and keep thy flock : I will pass through all thy flock to day, removing from thence all the speckled and spotted cattle, and all the brown cattle among the sheep, and the spotted and speckled among the goats : and of such shall be my hire. So shall my righteousness answer for me in time to come. . . . And the man increased exceedingly, and had much cattle, and maidservants, and menservants, and camels, and asses.

*Chap.* xxxi. 4-18. And Jacob sent and called Rachel and Leah to the field unto his flock, and said unto them, I see your father's countenance, that it is not toward me as before ; but the God of my father hath been with me. And ye know that with all my power I have served your

## NEW TESTAMENT.

2 Cor. ix. 7. Every man according as he purposeth in his heart, so let him give : not grudgingly, or of necessity : for God loveth a cheerful giver.

Luke i. 25. Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

Titus ii. 10. Not purloining, but shewing all good fidelity ; that they may adorn the doctrine of God our Saviour in all things.

## GENESIS XXXI.

father. And your father hath deceived me, and changed my wages ten times; but God suffered him not to hurt me. . . . And the angel of God spake unto me in a dream, saying, Jacob: and I said, Here am I. And he said, Lift up now thine eyes, and see, all the rams which leap upon the cattle are ringstraked, speckled, and gristled: for I have seen all that Laban doeth unto thee. I am the God of Beth-el, where thou anointedst the pillar, and where thou vowedst a vow unto me: now arise, get thee out from this land, and return unto the land of thy kindred. And Rachel and Leah answered and said unto him. . . . Whatsoever God hath said unto thee, do. Then Jacob rose up, and set his sons and his wives upon camels, and he carried away all his cattle, and all his goods which he had gotten, . . . for to go to Isaac his father in the land of Canaan.

*v.* 26—42. And Laban said to Jacob, What hast thou done, that thou hast stolen away unawares to me? . . . And hast not suffered me to kiss my sons and my daughters? thou hast now done foolishly in so doing. It is in the power of my hand to do you hurt: but the God of your father spake unto me yesternight, saying, Take thou heed that thou speak not to Jacob either good or bad. . . . And Jacob answered and said to Laban, Because I was afraid: for I said, Peradventure thou wouldest take by force thy daughters from me. . . . Except the God of my father, the God of Abraham, and the fear of Isaac, had been with me, surely thou hadst sent me away now empty. God hath seen mine affliction and the labour of my hands, and rebuked thee yesternight.

*Chap.* xxxii. 1. And Jacob went on his way, and the angels of God met him.

*v.* 2. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim.

## NEW TESTAMENT.

Acts xviii. 10. I am with thee, and no man shall set on thee to hurt thee.

1 Peter iii. 13. And who is he that will harm you, if ye be followers of that which is good?

Jude 9. . . . Durst not bring against him a railing accusation, but said, The Lord rebuke thee.

Heb. i. 14. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation.

Luke ii. 13. There was with the angel a multitude of the heavenly host.

## GENESIS XXXII.

v. 3—9. And Jacob sent messengers before him to Esau his brother unto the land of Seir. . . . And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him. Then Jacob was greatly afraid and distressed. . . . And Jacob said, O God of my father Abraham, and God of my father Isaac, the Lord which saidst unto me, Return unto thy country, and to thy kindred, and I will deal well with thee.

v. 10, 11. I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant ; for with my staff I passed over this Jordan ; and now I am become two bands. Deliver me, I pray thee, from the hand of my brother, from the hand of Esau.

v. 22-24. And he rose up that night, and took his two wives, and his two women servants, and his eleven sons, and passed over the ford Jabbok. And he took them and sent them over the brook, and sent over that he had. And Jacob was left alone ; and there wrestled a man with him until the breaking of the day.

v. 25. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

v. 26. And he said, Let me go, for the day breaketh. And he said, I will not let thee go except thou bless me.

v. 27, 28. And he said unto him, What is thy name ? And he said Jacob. And he said, Thy name shall be called no mote Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed.

## NEW TESTAMENT.

Luke xx. 37. . . . The God of Abraham, and the God of Isaac, and the God of Jacob.

Eph. iii. 8. Unto me, who am less than the least of all saints, is this grace given.

Chap. vi. 12. We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world.

Matt. xxvi. 41. Watch and pray, that ye enter not into temptation : the spirit indeed is willing, but the flesh is weak.

Matt. xi. 12. . . . The kingdom of heaven suffereth violence, and the violent take it by force.

Matt. xv. 28. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt.

Rev. ii. 17. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.

## GENESIS XXXII.

v. 29, 30. And Jacob asked, and said, Tell me, I pray thee, thy name. And he said, Wherefore is it thou dost ask after my name? And he blessed him there. And Jacob called the name of the place Peniel: for I have seen God face to face, and my life is preserved.

v. 31. And as he passed over Peniel the sun rose upon him, and he halted upon his thigh.

*Chap.* xxxiii. 1—11. And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids. . . . And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck and kissed him: and they wept. . . . And he said, What meanest thou by all this drove which I met? And he said, To find grace in the sight of my lord. And Esau said, I have enough, my brother; keep that thou hast unto thyself. And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though I had seen the face of God, and thou wast pleased with me. . . . And he urged him, and he took it.

v. 17-20. And Jacob journeyed to Succoth. . . . And Jacob came to Shalem, a city of Shechem, which is in the land of Canaan. . . . And he bought a parcel of a field, where he had spread his tent, at the hand of the children of Hamor, Shechem's father, for an hundred pieces of money. And he erected there an altar, and called it El-elohe-Israel.

*Chap.* xxxiv. 1. And Dinah the daughter of Leah, which she bare unto Jacob, went out to see the daughters of the land.

## NEW TESTAMENT.

John xiv. 8. Philip saith unto him, Lord, shew us the Father, and it sufficeth us: Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou; Shew us the Father?

Acts xx. 37. And they all wept sore, and fell on Paul's neck, and kissed him.

John iv. 5. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph

Titus ii. 4. Teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, keepers at home.

## GENESIS XXXV.

v. 1-3. And God said unto Jacob, Arise, go up to Beth-el, and dwell there : and make there an altar unto God, that appeared unto thee when thou fleddest from the face of Esau thy brother.

Then Jacob said unto his household, and to all that were with him, Put away the strange gods that are among you, and be clean and change your garments : and let us arise, and go up to Beth-el ; and I will make there an altar unto God, who answered me in the day of my distress, and was with me in the way which I went.

v. 4. And they gave unto Jacob all the strange gods which were in their hand, and all their earrings which were in their ears ; and Jacob hid them under the oak which was by Shechem.

*Chap. xxxvii. 1—11.* And Jacob dwelt in the land wherein his father was a stranger, in the land of Canaan.

These are the generations of Jacob. Joseph being seventeen years old, was feeding the flock with his brethren. . . . Now Israel loved Joseph more than all his children. . . . And Joseph dreamed a dream, and he told it his brethren : and they hated him yet the more. And he said unto them, Hear, I pray you this dream which I have dreamed : for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright ; and, behold, your sheaves stood round about, and made obeisance to my sheaf.

And his brethren said to him, Shalt thou indeed reign over us ? or shalt thou indeed have dominion over us ? And they hated him yet the more for his dreams, and for his words. And he dreamed yet another dream, and told it his brethren, and said, Behold, I have

## NEW TESTAMENT.

Rev. ii. 4, 5. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works.

Acts xix. 19, 20. Many of them also which used curious arts brought their books together, and burned them before all men : and they counted the price of them, and found it fifty thousand pieces of silver. So mightily grew the word of God and prevailed.

1 Tim. ii. 9. . . . In modest apparel, . . . not with broided hair, or gold, or pearls, or costly array.



# THE HARMONY OF SCRIPTURE

## NEW TESTAMENT.

### GENESIS XXXVII.

1. a dream more; and, behold, the  
d the moon, and the eleven stars,  
beisance to me. And he told it to  
her, and to his brethren: and his  
rebuked him, and said unto him,  
is this dream that thou hast dreamed?  
I, and thy mother, and thy brethren,  
ed come to bow down ourselves to  
to the earth? And his brethren  
ied him; but his father observed the  
ying.

7. 12—20. And his brethren went to feed  
heir father's flock in Shechem. And Israel  
said unto Joseph, Do not thy brethren  
feed the flock in Shechem? come, and I  
will send thee unto them. And he said to  
him, Here am I. And he said to him,  
Go, I pray thee, see whether it be well  
with thy brethren, and well with the flocks;  
and bring me word again. So he sent  
him out of the vale of Hebron, and he  
came to Shechem. . . . And when they  
saw him afar off, even before he came near  
unto them, they conspired against him to  
slay him. . . . And we shall see what  
will become of his dreams.

7. 22—28. And Reuben said unto them,  
shed no blood, cast him into this pit that  
is in the wilderness, and lay no hand upon  
him; that he might rid him out of their  
hands, to deliver him to his father again.  
. . . . And Judah said unto his brethren,  
What profit is it if we slay our brother,  
and conceal his blood? Come, and let us  
sell him to the Ishmeelites, and let not our  
hand be upon him. . . . Then there passed  
by, Midianites, merchant-men; and they  
drew and lifted up Joseph out of the pit,  
and sold Joseph to the Ishmeelites for  
twenty pieces of silver: and they brought  
Joseph into Egypt.

—36. And they took Joseph's coat,  
the goats, and dipped the  
coat

Luke ii. 19. But Mary kept all these  
things, and pondered them in her heart.

Matt. xxi. 38. When the husbandmen  
saw the son, they said among themselves,  
This is the heir; come, let us kill him,  
and let us seize on his inheritance.

Matt. xxvi. 14, 15. Then one of the  
twelve, called Judas Iscariot, went unto  
the chief priests, and said unto them,  
What will ye give me, and I will deliver  
him unto you? And they covenanted  
with him for thirty pieces of silver.

Acts vii. 9. And the Patriarchs, move  
with envy, sold Joseph into Egypt: b  
God was with him.

## GENESIS XXXVII.

## NEW TESTAMENT.

of many colours, and they brought it to their father; and said, This have we found: know now whether it be thy son's coat or no. And he knew it, and said, It is my son's coat; an evil beast hath devoured him: Joseph is without doubt rent in pieces. And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. . . . And he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. And the Midianites sold him into Egypt unto Potiphar, an officer of Pharaoh's, and captain of the guard.

*Chap. xxxviii* 8. And Judah said unto Onan, Go in unto thy brother's wife, and marry her, and raise up seed to thy brother.

*Chap. xxxix* 2—9. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. . . . The Lord blessed the Egyptian's house for Joseph's sake; . . . and he left all that he had in Joseph's hand; and he knew not ought he had, save the bread which he did eat. And Joseph was a goodly person and well favoured. And it came to pass after these things, that his master's wife cast her eyes upon Joseph; and she said, Lie with me. But he refused, and said unto his master's wife, Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand; None greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?

*v. 12—19*. And she caught him by his garment, saying, Lie with me: and he left his garment in her hand, and fled, and got

*Matt. xxii* 24. Master, Moses said, If a man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

*1 Tim. iv* 8. Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

*1 Pet. ii* 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

*2 Cor. xii* 9. . . . My grace is sufficient for thee: for my strength is made perfect in weakness.

*1 Peter iv* 1, 2. . . . He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time

## GENESIS XXXIX.

him out. . . . And she laid up his garment by her, until his lord came home. And she spake unto him according to these words, saying, The Hebrew servant, which thou hast brought unto us, came in unto me to mock me: and it came to pass, as I lifted up my voice and cried, that he left his garment with me, and fled out. And it came to pass, when his master heard the words of his wife, . . . that his wrath was kindled.

21. 20. And Joseph's master took him, and put him into the prison, a place where the king's prisoners were bound: and he was there in the prison.

22. 21—23. But the Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it: the keeper of the prison looked not to anything that was under his hand; because the Lord was with him, and that which he did, the Lord made it to prosper.

Chap. xl. 1—7. And it came to pass after these things, that the butler of the king of Egypt and his baker had offended their lord, the king of Egypt: . . . and he put them in ward in the house of the captain of the guard, into the prison, the place where Joseph was bound. And the captain of the guard charged Joseph with them, and he served them; and they continued a season in ward. And they dreamed a dream both of them, each man his dream in one night: . . . and Joseph came in unto them in the morning, and looked upon them, and, behold, they were sad: and he asked Pharaoh's officers, . . . saying, Wherefore look ye so sadly to day?

## NEW TESTAMENT.

in the flesh to the lusts of men, but to the will of God.

1 Peter ii. 19. For this is thankworthy, if a man for conscience toward God, endure grief, suffering wrongfully.

Luke xviii. 29, 30. . . . Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, Who shall not receive manifold more in this present time, and in the world to come life everlasting.

GENESIS XL.

v. 8—13. And they said unto him, We have dreamed a dream, and there is no interpreter of it. And Joseph said unto them, Do not interpretations belong to God? tell me them, I pray you.

And the chief butler told his dream to Joseph, and said to him, In my dream, behold, a vine was before me; and in the vine were three branches; and it was as though it budded, and her blossoms shot forth; and the clusters thereof brought forth ripe grapes; and Pharaoh's cup was in my hand: and I took the grapes, and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand.

And Joseph said unto him, this is the interpretation of it: The three branches are three days: yet within three days shall Pharaoh lift up thine head and restore thee unto thy place: and thou shalt deliver Pharaoh's cup into his hand, after the former manner when thou wast his butler.

v. 14. But think on me when it shall be well with thee, and shew kindness, I pray thee, unto me, and make mention of me unto Pharaoh, and bring me out of this house.

v. 20—23. And it came to pass the third day, which was Pharaoh's birthday, that he made a feast unto all his servants; and he lifted up the head of the chief butler and of the chief baker among his servants, and he restored the chief butler unto his butlership again, and he gave the cup into Pharaoh's hand:

But he hanged the chief baker as Joseph had interpreted to them; yet did not the chief butler remember Joseph, but forgat him.

NEW TESTAMENT

Matt. i. 20. The angel of the Lord appeared to Joseph in a dream.

1 Cor. xiv. 26. Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.

1 Pet. iii. 8. Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous.

Matt. xiv. 6, 7. When Herod's birthday was kept, the daughter of Herodias danced before them, and pleased Herod: whereupon he promised with an oath to give her whatsoever she would ask.

## GENESIS XLI.

## NEW TESTAMENT.

v. 1—13. And it came to pass at the end of two full years, that Pharaoh dreamed ; . . . but there was none that could interpret them unto Pharaoh. Then spake the chief butler unto Pharaoh, saying, I do remember my faults this day : Pharaoh was wroth with his servants, and put me in ward in the captain of the guard's house, me and the chief baker ; and we dreamed a dream in one night, I and he, we dreamed each man according to the interpretation of his dream ; and there was there with us a young man, an Hebrew, servant to the captain of the guard ; and we told him, and he interpreted to us our dreams ; to each man according to his dream he did interpret. And it came to pass, as he interpreted to us, so it was ; me he restored unto mine office, and him he hanged.

v. 14. Then Pharaoh sent and called Joseph, and they brought him hastily out of the dungeon ; and he shaved himself, and changed his raiment, and came in unto Pharaoh.

v. 15—19. And Pharaoh said unto Joseph, I have dreamed a dream, and there is none that can interpret it ; and I have heard say of thee, that thou canst understand a dream to interpret it.

And Joseph answered Pharaoh, saying, It is not in me : God shall give Pharaoh an answer of peace.

And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river : and, behold, there came up out of the river seven kine, fatfleshed and well favoured ; and they fed in a meadow : and, behold, seven other kine came up after them, poor, and very ill favoured and leanfleshed, such as I never saw in all the land of Egypt for badness.

James v. 16. Confess your faults to another.

1 Pet. iii. 12. The eyes of the are over the righteous, and his ears open unto their prayers.

Acts iii. 12. And when Peter saw answered unto the people, Ye men of Israel, why marvel ye at this ? or look ye so earnestly on us, as though our own power or holiness we had this man to walk.

## GENESIS XLI.

v. 25—32. And Joseph said unto Pharaoh, The dream of Pharaoh is one : God hath shewed Pharaoh what He is about to do. The seven good kine are seven years : and the seven good ears are seven years : the dream is one. And the seven thin and ill-favoured kine that came up after them, are seven years. . . . Behold there come seven years of great plenty throughout all the land of Egypt : and there shall arise after them seven years of famine ; and all the plenty shall be forgotten in the land of Egypt ; and the famine shall consume the land : . . . and God will shortly bring it to pass.

v. 33—40. Now therefore let Pharaoh look out a man discreet and wise, and set him over the land of Egypt. Let Pharaoh do this, and let him appoint officers over the land, and take up the fifth part of the land of Egypt in the seven plentiful years. . . .

And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants. And Pharaoh said unto his servants, Can we find such a one as this, a man in whom the Spirit of God is ? And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, there is none so discreet and wise as thou art. Thou shalt be over my house and according unto thy word shall all my people be ruled ; only in the throne will I be greater than thou.

v. 41—44. And Pharaoh said unto Joseph, See I have set thee over all the land of Egypt.

And Pharaoh took off his ring from his hand, and put it upon Joseph's hand, and arrayed him in vestures of fine linen, and put a gold chain about his neck. And he made him to ride in the second chariot which he had ; and they cried before him, Bow the knee : and he made him ruler over all the land of Egypt.

And Pharaoh said unto Joseph, I am Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

## NEW TESTAMENT.

Acts xi. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world : which came to pass in the days of Claudius Cæsar.

Luke xvi. 10. He that is faithful in that which is least is faithful also in much.

Acts vii. 10. And delivered him out of all his afflictions, and gave him favour and wisdom in the sight of Pharaoh, king of Egypt ; and he made him governor over Egypt and all his house.

## GENESIS XLI.

v. 45. And Pharaoh called Joseph's name Zaphnath-paaneah: and he gave him to wife Asenath the daughter of Poti-pherah priest of On. And Joseph went out over all the land of Egypt.

v. 46—54. And Joseph was thirty years old when he stood before Pharaoh, king of Egypt. . . .

And in the seven plenteous years the earth brought forth by handfuls. . . .

And the seven years of plenteousness that was in the land of Egypt were ended. And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

v. 55, 56. And when all the land of Egypt was famished, the people cried to Pharaoh for bread: and Pharaoh said unto all the Egyptians, Go unto Joseph; and what he saith to you, do. . . . And Joseph opened all the storehouses, and sold unto the Egyptians.

v. 57. And all countries came into Egypt to Joseph for to buy corn; because that the famine was so sore in all lands.

*Chap. xlii. 1—5.* Now when Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why do ye look one upon another? And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die. And Joseph's ten brethren went down to buy corn in Egypt. . . .

And the sons of Israel came to buy corn among those that came; for the famine was in the land of Caanan.

v. 6—8. And Joseph's brethren came and bowed down themselves before him with their faces to the earth, and Joseph saw his brethren, and he knew them, but made himself strange unto them, and spake roughly unto them; and he said unto

## NEW TESTAMENT.

Gal. vi. 9. Let us not be weary in well doing; for in due season we shall reap if we faint not.

Luke iii. 23. And Jesus himself began to be about thirty years of age.

John ii. 5. His mother saith unto the servants, Whatever he saith unto you, do.

Acts vii. 11, 12. Now there came a dearth over all the land of Egypt and Chanaan, and great affliction: and our fathers found no sustenance.

But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

Luke xxiv. 15—17. . . . Jesus himself drew near, and went with them: but their eyes were holden that they should not know him. And he said unto them, what manner of communications are these that ye have one to another, as ye walk, and are sad?

## GENESIS XLII.

them, Whence come ye? And they said, From the land of Canaan to buy food. And Joseph knew his brethren, but they knew not him.

v. 9—15. And Joseph remembered the dreams which he dreamed of them, and said unto them, Ye are spies; to see the nakedness of the land ye are come. . . . And they said, Thy servants are twelve brethren, the sons of one man in the land of Canaan; and, behold, the youngest is this day with our father, and one is not.

And Joseph said unto them, . . . Hereby ye shall be proved: By the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

v. 17—20. And he put them all together into ward three days, and Joseph said unto them the third day, This do, and live. I fear God: if ye be true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses. But bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

v. 21—24. And they said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear, therefore is this distress come upon us.

And Reuben answered them saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore, behold, also his blood is required.

And they knew not that Joseph understood them; for he spake unto them by an interpreter. And he turned himself about from them, and wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

## NEW TESTAMENT.

Mark vii. 27. Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs.

Luke i. 50. His mercy is on them that fear him, from generation to generation.

1 Peter ii. 17. Love the brotherhood Fear God. Honour the king.

Matt. vii. 2. With what measure ye mete, it shall be measured to you again.



## GENESIS XLII.

v. 25—27. Then Joseph commanded to fill their sacks with corn, and to restore every man's money into his sack, and to give them provision for the way: and thus did he unto them.

And as one of them opened his sack to give his ass provender in the inn, he espied his money; for, behold, it was in his sack's mouth.

v. 28. And he said unto his brethren, My money is restored; and lo, it is even in my sack: and their heart failed, and they were afraid, saying one to another, What is this that God hath done unto us?

v. 29—34. And they came unto Jacob their father unto the land of Canaan, and told him all that befel unto them; saying, The man who is the lord of the land, spake roughly to us, and took us for spies of the country. And we said unto him, We are true men; we are no spies. . . . And the man, the lord of the country said unto us, Hereby shall I know that ye are true men; leave one of your brethren here with me, and take food for the famine of your households, and be gone: and bring your youngest brother unto me: then shall I know that ye are no spies, but that ye are true men: so will I deliver you your brother, and ye shall traffic in the land.

v. 36-38. And Jacob their father said unto them, Me have ye bereaved of my children: Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me. . . . And he said, My son shall not go down with you.

*Chap. xliii. 2—13.* And it came to pass when they had eaten up the corn which they had brought out of Egypt, their father said unto them, Go again, buy us a little food. . . . If thou wilt send our brother with us we will go down and buy thee food. . . .

And Israel said, Wherefore dealt ye so ill with me, as to tell the man whether ye had yet a brother? And they

## NEW TESTAMENT.

Matt. v. 44. But I say unto you, Love your enemies, bless them that curse you and do good to them that hate you.

Rom. ii. 15. . . . Their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another.

Heb. xii. 11. Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.

## GENESIS XLIII.

## NEW TESTAMENT.

said, . . . could we certainly know that he would say, Bring your brother down?

And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present. . . . Take also your brother, and arise, go again unto the man:

v. 14-29. And God Almighty give you mercy before the man, that he may send away your other brother, and Benjamin. If I be bereaved of my children, I am bereaved.

And the men took that present, . . . and rose up, and went down to Egypt, and stood before Joseph. . . .

And they made ready the present against Joseph came at noon: for they heard that they should eat bread there.

And when Joseph came home, they brought him the present which was in their hand into the house, and bowed themselves to him to the earth. And he asked them of their welfare, and said, Is your father well, the old man of whom ye spake? Is he yet alive? And they answered, Thy servant our father is in good health, he is yet alive. And they bowed down their heads, and made obeisance. And he lifted up his eyes, and saw his brother Benjamin, his mother's son.

v. 30-34. And Joseph made haste; for his bowels did yearn upon his brother: and he sought where to weep; and he entered into his chamber, and wept there. And he washed his face, and went out, and refrained himself, and said, Set on bread. . . . And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs. And they drank and were merry with him.

Chap. xliv. 1, 2. And he commanded the steward of his house, saying, Fill the men's sacks with food, as much as they can carry, and put every man's money in

1 Tim. i. 2. Grace, mercy, and peace, from God our Father, and Jesus Christ our Lord.

John xi. 35, 36. Jesus wept. Then said the Jews, Behold how he loved him.

Luke ix. 12. And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and

## GENESIS XLIV.

his sack's mouth. And put my cup, the silver cup, in the sack's mouth of the youngest, and his corn money. And he did according to the word that Joseph had spoken.

v. 3-15. As soon as the morning was light, the men were sent away, they and their asses. When they were gone out of the city, and not yet far off, Joseph said unto his steward, Up, follow after the men; and when thou dost overtake them, say unto them, Wherefore have ye rewarded evil for good? Is not this it in which my lord drinketh, and whereby indeed he divineth? ye have done evil in so doing.

And he overtook them, and he spake unto them these same words; and they said unto him, Wherefore saith my lord these words? God forbid that thy servants should do according to this thing: Behold the money which we found in our sacks' mouths, we brought again unto thee out of the land of Canaan: how then should we steal out of thy lord's house silver or gold? With whomsoever of thy servants it be found, both let him die, and we also will be my lord's bondmen.

And he said, Now also let it be according unto your words: he with whom it is found shall be my servant, and ye shall be blameless.

Then they speedily took down every man his sack to the ground, and opened every man his sack: And he searched, and began at the eldest and left at the youngest, and the cup was found in Benjamin's sack.

Then they rent their clothes, and laded every man his ass, and returned to the city.

And Judah and his brethren came to Joseph's house, for he was yet there; and they fell before him on the ground.

And Joseph said unto them, What deed is this that ye have done? wot ye not that such a man as I can certainly divine?

v. 16, 17. And Judah said, What shall we say unto my lord? what shall we speak? ourselves? God hath

## NEW TESTAMENT.

country round about, and lodge, and victuals: for we are here in a desert place.

v. 13. But he said unto them, Give them to eat.

1 Peter v. 6. Humble you before under the mighty hand, he may exalt you in due time.

## GENESIS XLIV.

## NEW TESTAMENT.

found out the iniquity of thy servants : behold, we are my lord's servants, both we, and he also with whom the cup is found.

And he said, God forbid that I should do so : but the man in whose hand the cup is found, he shall be my servant, and as for you, get you up in peace unto your father.

v. 18-22. Then Judah came near unto him, and said, Oh, my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant, for thou art even as Pharaoh : My lord asked his servants, saying, have ye a father, or a brother ? And we said unto my lord, We have a father, an old man, and a child of his old age, a little one, and his brother is dead, and he alone is left of his mother, and his father loveth him : and thou saidst unto thy servants, Bring him down unto me that I may set mine eyes upon him ; and we said unto my lord, The lad cannot leave his father : for if he should leave his father, his father would die.

v. 23-34. And thou saidst unto thy servants, Except your youngest brother come down with you, ye shall see my face no more : and it came to pass when we came up unto thy servant my father, we told him the words of my lord : and our father said, Go again, buy us a little food : and we said we cannot go down : if our youngest brother be with us then will we go down : for we may not see the man's face, except our youngest brother be with us. And thy servant my father said unto us, Ye know that my wife bare me two sons, and the one went out from me, and I said, Surely he is torn in pieces ; and I saw him not since : and if ye take this also from me, and mischief befall him, ye shall bring down my grey hairs with sorrow to the grave.

Now, therefore, when I come to thy servant my father, and the lad be not with us ; seeing that his life is bound up in the lad's life ; it shall come to pass, when he seeth that the lad is not with us, that he will

James iv. 10. Humble yourselves in the sight of the Lord, and he shall lift you up.

## GENESIS XLIV.

die ; and thy servants shall bring down the grey hairs of thy servant our father with sorrow to the grave : for thy servant became surety for the lad unto my father, saying, if I bring him not unto thee, then I shall bear the blame to my father for ever. Now, therefore, I pray thee, let thy servant abide instead of the lad a bondman to my lord ; and let the lad go up with his brethren : for how shall I go up to my father, and the lad be not with me, lest peradventure I see the evil that shall come on my father.

*Chap. xlv. 1-4.* Then Joseph could not refrain himself before all them that stood by him, and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren.

And he wept aloud : and the Egyptians and the house of Pharaoh heard.

And Joseph said unto his brethren, I am Joseph ; doth my father yet live ? and his brethren could not answer him ; for they were troubled at his presence.

And Joseph said unto his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt.

*7. 5-8.* Now, therefore, be not grieved nor angry with yourselves, that ye sold me hither : for God did send me before you to preserve life : for these two years hath the famine been in the land ; and yet there are five years, in the which there shall neither be earing nor harvest. And God sent me before you to preserve you a posterity in the earth, and to save your lives by a great deliverance : so now it was not you that sent me hither, but God : and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.

*7. 9-15.* Haste ye, and go up to my father, and say unto him, Thus saith thy son Joseph,

## NEW TESTAMENT.

*Matt. xv. 4.* For God commanded, saying, Honour thy father and mother.

*Acts vii. 13.* And at the second time Joseph was made known to his brethren

*Acts iv. 28.* For to do whatsoever hand and thy counsel determined before to be done.

## GENESIS XLV.

God hath made me lord of all Egypt: come down unto me, tarry not: And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou and thy children, and thy children's children, and thy flocks, and thy herds, and all that thou hast: and there will I nourish thee: . . . and behold your eyes see, and the eyes of my brother Benjamin, that it is my mouth that speaketh unto you: and ye shall tell my father of all my glory in Egypt, and of all that ye have seen, and ye shall haste and bring down my father hither. And he fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck: moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.

7. 16-24. And the fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come: and it pleased Pharaoh well, and his servants. And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan; and take your father and your households, and come unto me: and I will give you the good of the land of Egypt, and ye shall eat the fat of the land. . . . And the children of Israel did so: and Joseph gave them wagons, according to the commandment of Pharaoh, and gave them provision for the way. To all of them he gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment. And to his father he sent after this manner; ten asses laden with the good things of Egypt, and ten she asses laden with corn and bread and meat for his father by the way. So he sent his brethren away, and they departed: and he said unto them, See that ye fall not out by the way.

And they went up out of Egypt, and came into the land of Canaan unto Jacob their father, and told him, saying, Joseph is yet alive, and he is governor over all the land of Egypt.

## NEW TESTAMENT.

John xiv. 2, 3. . . . I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also.

John xiii. 34. A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

James v. 9. Grudge not one against another, brethren, lest ye be condemned.

## GENESIS XLV.

27. 26—28. And Jacob's heart fainted, for he believed them not. And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived: and Israel said, it is enough; Joseph my son is yet alive: I will go and see him before I die.

*Chap.* xlv. 1—7. And Israel took his journey with all that he had, and came to Beer-sheba, and offered sacrifices unto the God of his father Isaac.

And God spake unto Israel in the visions of the night, and said, Jacob, Jacob. And he said, Here am I.

And he said, I am God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation: and I will go down with thee into Egypt; and I will also surely bring thee up again: and Joseph shall put his hand upon thine eyes.

And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him. And they took their cattle, and their goods which they had gotten in the land of Canaan, and came into Egypt, Jacob, and all his seed with him: his sons, and his sons' sons with him, his daughters, and his sons' daughters, and all his seed brought he with him into Egypt.

27. 27—31. And the sons of Joseph which were born him in Egypt, were two souls: all the souls of the house of Jacob, which came into Egypt, were three score and ten.

And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.

And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen, and presented himself unto him; and he fell on his neck and wept on his neck a good while.

## NEW TESTAMENT.

Luke xxiv. 11. And their words seemed to them as idle tales, and they believed them not.

Acts xvi. 9. A vision appeared unto Paul in the night. . . . And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us to preach the gospel unto them.

*Chap.* vii. 14. Then sent Joseph and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

GENESIS XLVI.

NEW TESTAMENT.

And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou art yet alive. And Joseph said unto his brethren and unto his father's house, I will go up and shew Pharaoh.

Gen. xlvii. 1-6. Then Joseph came and told Pharaoh, and said, My father and my brethren, and their flocks, and their herds, and all that they have are come out of the land of Canaan; and, behold, they are in the land of Goshen. And he took some of his brethren, five men, and presented them unto Pharaoh.

Acts vii. 13. Joseph's kindred was made known unto Pharaoh

And Pharaoh said unto his brethren, What is your occupation? And they said unto Pharaoh, Thy servants are shepherds, both we, and also our fathers.

And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee: the land of Egypt is before thee; in the best of the land make thy father and brethren to dwell; in the land of Goshen let them dwell: and if thou knowest any men of activity among them, then make them rulers over my cattle.

v. 7—9. And Joseph brought in Jacob his father and set him before Pharaoh; and Jacob blessed Pharaoh. And Pharaoh said unto Jacob, How old art thou?

And Jacob said unto Pharaoh, The days of the years of my pilgrimage are an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

Heb. xi. 13—15. . . . And confessed that they were strangers and pilgrims on the earth. For they that say such things, declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to have returned.

v. 10. And Jacob blessed Pharaoh and went out from before Pharaoh.

Heb. vii. 7. Without all contradiction the less is blessed of the better.

v. 11—20. And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land in the land of Rameses as



## GENESIS XLVII.

## NEW TESTAMENT.

Pharaoh had commanded : and Joseph nourished his father, and his brethren, and all his father's household with bread, according to their families. . . . And when money failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread. . . . We will not hide it from my lord, how that our money is spent ; my lord also hath our herds of cattle ; there is not ought left in the sight of my lord, but our bodies and our lands ; wherefore shall we die before thine eyes, both we and our land ? buy us and our land for bread, and we and our land will be servants unto Pharaoh : and give us seed, that we may live, and not die, that the land be not desolate. And Joseph bought all the land of Egypt for Pharaoh ; for the Egyptians sold every man his field, because the famine prevailed over them : so the land became Pharaoh's.

2. 23—31. Then Joseph said unto the people, Behold, I have bought you this day and your land for Pharaoh ; . . . . And they said, Thou hast saved our lives. . . . And Joseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth part ; except the land of the priests only, which became not Pharaoh's.

And Israel dwelt in the land of Egypt, in the country of Goshen ; and they had possessions therein, and grew, and multiplied exceedingly : and Jacob lived in the land of Egypt seventeen years : so the whole age of Jacob was an hundred forty and seven years. And the time drew nigh that Israel must die : and he called his son Joseph, and said unto him, If now I have found grace in thy sight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me ; bury me not, I pray thee, in Egypt : but I will lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying place. And he said, I will do as thou hast said. And he said, swear unto me.

1. Tim. iv. 10. Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe.

## GENESIS XLVII.

## NEW TESTAMENT.

And he sware unto him. And Israel bowed himself upon the bed's head.

Chap. xlviii. 1—14. And it came to pass after these things, that one told Joseph, Behold, thy father is sick : and he took with him his two sons, Manasseh and Ephraim. . . . And Israel beheld Joseph's sons, and said, Who are these? And Joseph said unto his father, They are my sons whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. Now the eyes of Israel were dim for age, so that he could not see. And he brought them near unto him ; and he kissed them and embraced them.

And Israel said unto Joseph, I had not thought to see thy face : and, lo, God hath shewed me also thy seed. And Joseph brought them out from between his knees, and he bowed himself with his face to the earth, and Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand towards Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly ; for Manasseh was the first-born.

7. 15—18. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day,

The angel which redeemed me from all evil, bless the lads ; and let my name be named on them, and the name of my fathers Abraham and Isaac ; and let them grow into a multitude in the midst of the earth.

And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him, and he held up his father's hand, to remove it from Ephraim's head unto Manasseh's head :

John xi. 3. Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.

Heb. xi. 21. By faith Jacob, when he was a-dying, blessed both the sons of Joseph ; and worshipped, leaning upon the top of his staff.

Acts xv. 17. That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doeth all these things.

## GENESIS XLVIII.

and Joseph said unto his father, Not so, my father, for this is the first-born : put thy right hand upon his head.

v. 19, 20. And his father refused, and said, I know it, my son, I know it : he also shall become a people, and he also shall be great : but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations. And he blessed them that day saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh : and he set Ephraim before Manasseh.

v. 21, 22. And Israel said unto Joseph, Behold, I die : but God shall be with you, and bring you again unto the land of your fathers. Moreover I have given to thee one portion above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

Chap. xlix. 1, 2. And Jacob called unto his sons, and said, Gather yourselves together, that I may tell you that which shall befall you in the last days.

Gather yourselves together, and hear, ye sons of Jacob ; and hearken unto Israel your father.

v. 3, 4. Reuben, thou art my first-born, my might, and the beginning of my strength, the excellency of dignity, and the excellency of power. Unstable as water, thou shalt not excel ; because thou wentest up to thy father's bed ; then defiledst thou it : he went up to my couch.

v. 5—7. Simeon and Levi are brethren ; instruments of cruelty are in their habitations. O my soul, come not thou into their secret ; unto their assembly, mine honour be not thou united ! for in their anger they slew a man, and in their self-will they digged down a wall. Cursed be their anger, for it was fierce ; and their wrath, for it was cruel : I will divide them in Jacob, and scatter them in Israel.

## NEW TESTAMENT.

Acts. xv 18. Known unto God are all his works from the beginning of the world.

John iv. 5, 6. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, being wearied with his journey, sat thus on the well.

Heb. i. 2. Hath in these last days spoken unto us by his son.

Rev. i. 1. The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass.

1 Cor. v. 5. To deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.

## GENESIS XLIX.

v. 8, 9. Judah, thou art he whom thy brethren shall praise : thy hand shall be in the neck of thine enemies, thy father's children shall bow down before thee. Judah is a lion's whelp : from the prey, my son, thou art gone up : he stooped down, he couched as a lion, and as an old lion ; who shall rouse him up ?

v. 10—12. The sceptre shall not depart from Judah ; nor a lawgiver from between his feet, until Shiloh come ; and unto him shall the gathering of the people be. Binding his foal unto the vine, and his ass's colt unto the choice vine ; he washed his garments in wine, and his clothes in the blood of grapes. His eyes shall be red with wine, and his teeth white with milk.

v. 13—17. Zebulun shall dwell at the haven of the sea ; and he shall be for an haven of ships ; and his border shall be unto Zidon.

Issachar is a strong ass couching down between two burdens : and he saw that rest was good, and the land that it was pleasant ; and bowed his shoulder to bear, and became a servant unto tribute.

Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider shall fall backward.

v. 18. I have waited for thy salvation, O Lord.

## NEW TESTAMENT.

Rev. v. 4, 5. And I wept much, because no man was found worthy to open and to read the book, neither to look thereon.

And one of the elders saith unto me Weep not : behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

Col. ii. 15. Having spoiled principalities and powers, he made a show of them openly, triumphing over them.

Matt. xxi. 5—11. . . . And brought the ass, and the colt, and put on them their clothes, and they set him thereon : and a very great multitude spread their garments in the way ; others cut down branches from the trees, and strawed in the way : and the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David : Blessed is he that cometh in the name of the Lord ; Hosanna in the highest : and when he was come into Jerusalem, all the city was moved, saying, Who is this ? And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

Luke ii. 25—28. Behold, there was a man in Jerusalem, whose name was Simeon ; and the same man was just and devout, waiting for the consolation of Israel : and the Holy Ghost was upon him : and it was revealed unto him by the Holy Ghost, that

## GENESIS L.

will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin ; for they did unto thee evil : and now, we pray thee, forgive the trespass of the servants of the God of thy father. And Joseph wept when they spake unto him. And his brethren also went and fell down before his face ; and they said, Behold, we be thy servants.

2. 19. And Joseph said unto them, Fear not : for am I in the place of God ?

2. 20, 21. But as for you, ye thought evil against me ; but God meant it unto good, to bring to pass, as it is this day, to save much people alive.

Now therefore fear ye not : I will nourish you, and your little ones. And he comforted them, and spake kindly unto them.

2. 22. And Joseph dwelt in Egypt, he, and his father's house : and Joseph lived an hundred and ten years. And Joseph saw Ephraim's children of the third generation : the children also of Machir the son of Manasseh were brought up upon Joseph's knees.

2. 24-28. And Joseph said unto his brethren, I die : and God will surely visit you, and bring you out of this land unto the land which he sware to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.

So Joseph died, being an hundred and ten years old : and they embalmed him, and he was put in a coffin in Egypt.

## NEW TESTAMENT.

he repent, forgive him. And if he repent against thee seven times in a day seven times in a day turn again to saying, I repent ; thou shalt forgive him.

Rom. xii. 19. Dearly beloved avenge not yourselves, but rather give place unto wrath.

Acts. ii. 23. Him being delivered up by the determinate counsel and foreknowledge of God.

Rom. xii. 21. Be not overcome of evil, but overcome evil with good.

Heb. xi. 22. By faith Joseph, when he died, made mention of the departing of the children of Israel ; and gave commandment concerning his bones.





THE  
HARMONY OF SCRIPTURE;

SHOWING

THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

*The Book of Exodus.*

COLLATED BY THOS. FEARNLEY.



"Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope."

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### EXODUS I.

v. 6. And Joseph died, and all his brethren, and all that generation.

v. 7. And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the land was filled with them.

v. 8—14. Now there arose up a new king over Egypt, which knew not Joseph.

And he said unto his people, Behold, the people of the children of Israel are more and mightier than we: come on, let us deal wisely with them; lest they multiply, and it come to pass, that, when there falleth out any war, they join also unto our enemies, and fight against us, and so get them up out of the land. Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh treasure cities, Pithom and Rameses. But the more they afflicted them, the more they multiplied and grew. And they were grieved because of the children of Israel.

And the Egyptians made the children of Israel to serve with rigour: and they

### NEW TESTAMENT.

Acts vii. 15. So Jacob went down into Egypt, and died, he, and our fathers.

v. 17. But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt.

v. 18. Till another king arose, which knew not Joseph.

Matt. x. 22. And ye shall be hated of all men for my name's sake.

Luke xvi. 8. . . . The children of this world are in their generation wiser than the children of light.

## EXODUS I.

made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field : all their service, wherein they made them serve was with rigour.

7. 15—19. And the King of Egypt spake to the Hebrew midwives, of which the name of the one was Shiphrah, and the name of the other Puah : And he said, When ye do the office of a midwife to the Hebrew women, and see them upon the stools ; if it be a son, then ye shall kill him : but if it be a daughter, then she shall live.

But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive.

And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men children alive ? And the midwives said unto Pharaoh, Because the Hebrew women are not as the Egyptian women ; for they are lively, and are delivered ere the midwives come in unto them.

7. 20. Therefore God dealt well with the midwives : and the people multiplied, and waxed very mighty.

7. 21. And it came to pass, because the midwives feared God, that he made them houses.

*Chap. ii. 1—4.* And there went a man of the house of Levi, and took to wife a daughter of Levi. And the woman conceived, and bare a son : and when she saw him that he was a goodly child, she hid him three months : and when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein ; and she laid it in the flags by the river's brink : and his sister stood afar off, to wit what would be done to him.

## NEW TESTAMENT.

Acts vii. 19. The same dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young children, to the end they might not live.

Heb. vi. 10. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name.

Acts v. 29. Then Peter and the other apostles answered and said, We ought to obey God rather than men.

Acts vii. 20. In which time Moses was born, and was exceeding fair, and nourished up in his father's house three months.

Heb. xi. 23. By faith Moses, when he was born, was hid three months of his parents, because they saw he was a proper child ; and they were not afraid of the king's commandment.

## EXODUS II.

v. 5—8. And the daughter of Pharaoh came down to wash herself at the river, and her maidens walked along by the river side; and when she saw the ark among the flags, she sent her maid to fetch it: and when she had opened it, she saw the child: and behold the babe wept. And she had compassion on him, and said, this is one of the Hebrews' children. Then said his sister to Pharaoh's daughter, shall I go and call to thee a nurse of the Hebrew women, that she may nurse the child for thee? And Pharaoh's daughter said to her Go, and the maid went and called the child's mother.

v. 9, 10. And Pharaoh's daughter said unto her, Take this child away, and nurse it for me, and I will give thee thy wages. And the woman took the child and nursed it. And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses: and she said, Because I drew him out of the water.

v. 11—14. And it came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand. And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong, Wherefore smitest thou thy fellow? And he said who made thee a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses feared, and said, Surely this thing is known.

v. 15. Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

## NEW TESTAMENT.

Matth. x. 28—31. Fear not them which kill the body. . . . Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not therefore, ye are of more value than many sparrows.

Acts vii. 21, 22. And when he was cast out, Pharaoh's daughter took him up, and nourished him for her own son.

And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

v. 23—28. And when he was full forty years old, it came into his heart to visit his brethren the children of Israel.

And seeing one of them suffer wrong, he defended him, and avenged him that was oppressed, and smote the Egyptian; for he supposed his brethren would have understood how that God by his hand would deliver them: but they understood not. And the next day he showed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

But he that did his neighbour wrong thrust him away, saying, Who made thee a ruler and a judge over us? Wilt thou kill me, as thou diddest the Egyptian yesterday?

v. 29. Then fled Moses at this saying, and was a stranger in the land of Midian, where he begat two sons.

Heb. xi. 24—26. By faith Moses, when he was come to years, refused to be called

## EXODUS II.

21. 16—22. Now the priest of Midian had seven daughters : and they came and drew water, and filled the troughs to water their father's flock : and the shepherds came and drove them away : but Moses stood up and helped them, and watered their flock ; and when they came to Reul their father, he said, How is it that ye are come so soon to-day ?

And they said, an Egyptian delivered us out of the hand of the shepherds, and also drew water enough for us, and watered the flock. And he said unto his daughters, and where is he ? why is it that ye have left the man ? call him, that he may eat bread.

And Moses was content to dwell with the man : and he gave Moses Zipporah his daughter. And she bare him a son, and he called his name Gershom : for he said I have been a stranger in a strange land.

21. 23—25. And it came to pass in process of time, that the king of Egypt died : and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them.

*Chap. iii. 1.* Now Moses kept the flock of Jethro his father-in-law, the priest of Midian : and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

21. 2. And the angel of the Lord appeared unto him in a flame of fire out of

## NEW TESTAMENT.

the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ; esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompence of the reward.

Phil. ii. 4. Look not every man on his own things, but every man also on the things of others.

James v. 4. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth ; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth.

Acts vii. 30. And when forty years were expired, there appeared to him in the wil-

## EXODUS III.

the midst of a bush : and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

v. 3, 4. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

v. 5, 6. And he said, Draw not nigh hither : put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

v. 7—11. And the Lord said, I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their taskmasters ; for I know their sorrows ; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey. . . . Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

And Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt ?

v. 12, 13. And he said, Certainly I will be with thee ; and this shall be a token unto thee, that I have sent thee : When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

And Moses said unto God, Behold,

## NEW TESTAMENT.

dermess of mount Sina an angel of the Lord in a flame of fire in a bush.

Acts vii. 31. When Moses saw it, he wondered at the sight : and as he drew near to behold it, the voice of the Lord came unto him.

Acts vii. 32, 33. I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. Then said the Lord to him, Put off thy shoes from thy feet : for the place where thou standest is holy ground.

Acts vii. 34. I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them. And now come, I will send thee into Egypt.

Rom. viii. 31. . . . . If God be for us, who can be against us ?

Acts vii. 7. And the nation to whom they shall be in bondage will I judge, said God ; and after that shall they come forth, and serve me in this place.

## EXODUS III.

## NEW TESTAMENT.

when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you ; and they shall say to me, What is his name ? what shall I say unto them ?

v. 14. And God said unto Moses, I AM THAT I AM : and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

v. 15—22. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you : this is my name for ever, and this is my memorial unto all generations. Go, and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt : And I have said, I will bring you up out of the affliction of Egypt unto the land of the Canaanites. . . . . unto a land flowing with milk and honey. And they shall hearken to thy voice : and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, The Lord God of the Hebrews hath met with us : and now let us go, we beseech thee, three days' journey into the wilderness, that we may sacrifice to the Lord our God. And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof : and after that he will let you go. And I will give this people favour in the sight of the Egyptians : and it shall come to pass, that, when ye go, ye shall not go empty : But every woman shall borrow of her neighbour, and of her that sojourneth

John viii. 58. Jesus said unto Verily, verily, I say unto you, Abraham was, I AM.

Heb. xiii. 8. Jesus Christ the yesterday, and to-day, and for ever.

Rev. i. 8. I am Alpha and Omega, beginning and the ending, saith the which is, and which was, and which come, the Almighty.

Matt. ix. 4. And Jesus knowing their thoughts said, Wherefore think ye your hearts ?

## EXODUS IV.

in her house, jewels of silver, and jewels of gold, and raiment : and ye shall put them upon your sons, and upon your daughters ; and ye shall spoil the Egyptians.

*Chap.* iv. 10, 11. And Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since thou hast spoken unto thy servant : but I am slow of speech, and of a slow tongue. And the Lord said unto him, Who hath made man's mouth ? or who maketh the dumb, or deaf, or the seeing, or the blind ? have not I the Lord ?

v. 12. Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say.

v. 13—17. And he said, O my Lord, send, I pray thee, by the hand of him whom thou wilt send. And the anger of the Lord was kindled against Moses, and he said, Is not Aaron the Levite thy brother ? I know that he can speak well. And also, behold, he cometh forth to meet thee : and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth : and I will be with thy mouth, and with his mouth, and will teach you what ye shall do : and he shall be thy spokesman unto the people : and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God : and thou shalt take this rod in thine hand, wherewith thou shalt do signs.

v. 18. And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren which are in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

v. 19, 20. And the Lord said unto Moses in Midian, Go, return into Egypt : for all the men are dead which sought thy life. And Moses took his wife and his

## NEW TESTAMENT.

2 Cor. ii. 16. To the one we are the savour of death unto death ; and to the other the savour of life unto life. And who is sufficient for these things ?

Matt. x. 19. When they deliver you up, take no thought how or what ye shall speak : for it shall be given you in that same hour what ye shall speak.

Mark xvi. 17—20. And these signs shall follow them that believe ; In my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. . . . And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following.

Acts xv. 36. And some days after Paul said unto Barnabas, Let us go again and visit our brethren, . . . and see how they do.

Matt. ii. 20. Arise, and take the young child and his mother, and go into the land of Israel : for they are dead which sought the young child's life.



## EXODUS IV.

sons, and set them upon an ass, and he returned to the land of Egypt : and Moses took the rod of God in his hand.

v. 21. And the Lord said unto Moses, When thou goest to return into Egypt, see that thou do all those wonders before Pharaoh, which I have put in thine hand : but I will harden his heart, that he shall not let the people go.

v. 22, 23. And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn : and I say unto thee, Let my son go, that he may serve me : and if thou refuse to let him go, behold, I will slay thy son, even thy firstborn.

v. 24, 25. And it came to pass by the way in the inn, that the Lord met him, and sought to kill him.

Then Zipporah took a sharp stone, and cut off the foreskin of her son, and cast it at his feet, and said, Surely a bloody husband art thou to me. So he let him go.

v. 26. Then she said, A bloody husband thou art to me, because of the circumcision.

*Chap. v. 1.* And afterward Moses and Aaron went in, and told Pharaoh, Thus saith the Lord God of Israel, Let my people go, that they may hold a feast unto me in the wilderness.

v. 2. And Pharaoh said, Who is the Lord, that I should obey his voice to let Israel go ? I know not the Lord, neither will I let Israel go.

v. 20—22. And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh : and they said unto them, The Lord look upon you and judge ; because ye have made our savour to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to put a sword in their hand to slay us.

## NEW TESTAMENT.

Rom. ix. 18. Therefore hath he mercy on whom he will, and whom he will he hardeneth.

Rom. ix. 4. Who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.

Matt. xxviii. 19, 20. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost : teaching them to observe all things whatsoever I have commanded you.

Mark viii. 34. . . . . Whosoever will come after me, let him deny himself, and take up his cross, and follow me.

1 Cor. i. 23. . . . . Unto the Greeks foolishness.

1 Cor. i. 21. . . . . The world by wisdom knew not God.

Luke xix. 14. . . . . We will not let this man to reign over us.

Matt. x. 34. Think not that I am come to send peace on earth : I came not to send peace, but a sword.

EXODUS V.

And Moses returned unto the Lord, and said, Lord, wherefore hast thou so evil entreated this people?

*Chap. vii. 8, 9.* And the Lord spake unto Moses and unto Aaron, saying, When Pharaoh shall speak unto you, saying, Shew a miracle for you; then thou shalt say unto Aaron, Take thy rod, and cast it before Pharaoh, and it shall become a serpent.

*v. 11, 12.* Then Pharaoh also called the wise men and the sorcerers: now the magicians of Egypt, they also did in like manner with their enchantments: for they cast down every man his rod, and they became serpents: but Aaron's rod swallowed up their rods.

*v. 19, 20.* And the Lord spake unto Moses, say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood. . . . And Moses and Aaron did so, as the Lord commanded.

*Chap. viii. 5—7.* And the Lord spake unto Moses, Say unto Aaron. . . . And Aaron stretched out his hand over the waters of Egypt; and the frogs came up, and covered the land of Egypt.

And the magicians did so with their enchantments, and brought up frogs upon the land of Egypt.

*v. 17—19.* Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice in man, and in beast; all the dust of the land became lice throughout all the land of Egypt.

And the magicians did so with their enchantments to bring forth lice, but they could not. . . . Then the magicians said unto Pharaoh, This is the finger of God.

NEW TESTAMENT.

*Matt. xii. 39.* . . . . An evil and adulterous generation seeketh after a sign.

*2 Tim. iii. 8.* Now as Jannes and Jambres withstood Moses, so do these also resist the truth.

*Rev. xvi. 4.* And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

*Rev. xvi. 13, 14.* And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles.

*Luke xi. 20.* But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you.

## EXODUS IX.

*Chap.* ix. 10, 11. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man, and upon beast. And the magicians could not stand before Moses because of the boils; for the boil was upon the magicians, and upon all the Egyptians.

v. 12. And the Lord hardened the heart of Pharaoh, and he hearkened not unto them; as the Lord had spoken unto Moses.

v. 16. And in very deed for this cause have I raised thee up, for to shew in thee my power; and that my name may be declared throughout all the earth.

v. 23. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt.

v. 24. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation.

v. 27, 28. And Pharaoh sent, and called for Moses and Aaron, and said unto them, . . . Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go.

v. 29. And Moses said unto him, As soon as I am gone out of the city, I will spread abroad my hands unto the Lord; the thunder shall cease, neither shall there be any more hail; that thou mayest know how that the earth is the Lord's.

*Chap.* x. 1, 2. And the Lord said unto Moses, Go in unto Pharaoh: for I have

## NEW TESTAMENT.

2 Tim. iii. 9. But they shall proceed further: for their folly shall be manifest unto all, as their's also was.

Rev. xvi. 11. And blasphemed the earth of heaven because of their pains and their sores, and repented not of their deeds.

Rom. ix. 17. For the scripture saith unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

Rev. xvi. 21. And there fell upon the earth a great hail out of heaven, every man of the weight of a talent: and they blasphemed God because of the plague of the hail.

Rev. viii. 7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth.

Acts viii. 24. Then answered Simon and said, Pray ye to the Lord for me, that I may not be tempted with the temptation of the devil: for I have sinned greatly in that I have denied thee, and have blasphemed thy name, which is above all names.

1 Cor. x. 26. For the earth is the Lord's, and the fulness thereof.

Rom. xv. 4. Whatsoever things were written aforetime were written for our admonition, that we should by patience and comfort of the scriptures have hope.

## EXODUS X.

hardened his heart, and the heart of his servants, that I might show these my signs before him : and that thou mayest tell in the ears of thy son, and of thy son's son, what things I have wrought in Egypt, and my signs which I have done among them ; that ye may know how that I am the Lord.

v. 3. And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me ? let my people go, that they may serve me.

v. 4, 5. Else, if thou refuse to let my people go, behold to-morrow will I bring the locusts into thy coast : and they shall cover the face of the earth, that one cannot be able to see the earth.

v. 8, 9. And Moses and Aaron were brought again unto Pharaoh : and he said unto them, Go, serve the Lord your God : But who are they that shall go ?

And Moses said, We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go ; for we must hold a feast unto the Lord.

v. 10. And he said unto them, Let the Lord be so with you, as I will let you go, and your little ones : look to it ; for evil is before you.

v. 22—24. And Moses stretched forth his hand toward heaven, and there was a thick darkness in all the land of Egypt three days ; they saw not one another, neither rose any from his place for three days : but all the children of Israel had light in their dwellings.

And Pharaoh called unto Moses and said, Go ye, serve the Lord ; only let your flocks and your herds be stayed : let your little ones also go with you.

## NEW TESTAMENT.

learning, that we through patience and comfort of the scriptures might have hope.

1 Pet. v. 5, 6. . . . . God resisteth the proud and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Rev. ix. 3. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power.

John xviii. 9. That the saying might be fulfilled, which he spake, Of them which thou gavest me have I lost none.

Acts iv. 21. When they had further threatened them, they let them go.

Rev. xvi. 10. And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain.

## EXODUS X.

v. 25—29. And Moses said, . . . our cattle also shall go with us ; there shall not an hoof be left behind ; for thereof must we take to serve the Lord our God : and we know not with what we must serve the Lord, until we come thither.

But the Lord hardened Pharaoh's heart, and he would not let them go.

And Pharaoh said unto him, Get thee from me, take heed to thyself, see my face no more ; for in that day thou seest my face thou shalt die.

And Moses said, Thou hast spoken well, I will see thy face again no more.

*Chap.* xi. 4—8. And Moses said, Thus saith the Lord, about midnight will I go out into the midst of Egypt : and all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh that sitteth upon his throne, even unto the firstborn of the maidservant that is behind the mill ; and all the firstborn of beasts . . . .

And all these thy servants shall come down unto me, and bow down themselves unto me, saying, Get thee out, and all the people that follow thee : and after that I will go out : and he went out from Pharaoh in a great anger.

v. 9, 10. And the Lord said unto Moses, Pharaoh shall not hearken unto you ; that my wonders may be multiplied in the land of Egypt.

And Moses and Aaron did all these wonders before Pharaoh.

*Chap.* xii. 1, 2. And the Lord spake unto Moses and Aaron in the land of Egypt, saying, This month shall be unto you the beginning of months : it shall be the first month of the year to you.

v. 3—5. Speak ye unto all the congregation of Israel saying, In the tenth day of this month they shall take to them every

## NEW TESTAMENT.

2 Peter i. 3. According as his divine power hath given unto us all things pertain unto life and godliness.

Heb. xi. 27. By faith he forsook Egypt, not fearing the wrath of the king : for he endured, as seeing him who is invisible.

John xii. 37. But though he had so many miracles before them, yet believed not on him.

Mark xvi. 9. Now when Jesus was risen early the first day of the week, .

Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them ready to depart on the morrow and continued his speech until midnight.

1 Pet. i. 18, 19. Forasmuch as ye were not redeemed with corruptible things, as silver and gold, from

## EXODUS XII.

man a lamb, according to the house of their fathers, a lamb for an house : and if the household be too little for the lamb, let him and his neighbour next unto his house take it according to the number of the souls ; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year : ye shall take it out from the sheep, or from the goats.

v. 8—10. And they shall eat the flesh in that night, roast with fire, and unleavened bread ; and with bitter herbs they shall eat it.

Eat not of it raw, nor sodden at all with water, but roast with fire ; his head with his legs, and with the purtenance thereof.

And ye shall let nothing of it remain until the morning : and that which remaineth of it until the morning ye shall burn with fire.

v. 11. And thus shall ye eat it ; with your loins girded, your shoes on your feet, and your staff in your hand ; and ye shall eat it in haste : it is the Lord's passover.

v. 12. For I will pass through the land of Egypt this night, and will smite all the firstborn in the land of Egypt, both man and beast, and against all the gods of Egypt I will execute judgment : I am the Lord.

v. 13. And the blood shall be to you for a token upon the houses where ye are : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt.

## NEW TESTAMENT.

vain conversation : . . . . But with the precious blood of Christ, as of a lamb without blemish and without spot.

Heb. ix. 14. . . . Christ, who through the eternal Spirit, offered himself without spot to God.

Matt. xxvi. 19—22. And the disciples did as Jesus had appointed them ; and they made ready the passover. Now when the even was come, he sat down with the twelve : and as they did eat, he said, Verily I say unto you, that one of you shall betray me : and they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ?

Luke xxii. 35. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing ? And they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip.

1 Cor. viii. 5. For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him ; and one Lord Jesus Christ, by whom are all things, and we by him.

Rev. vii. 3. Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

2 Thess. i. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you.

## EXODUS XII.

v. 14. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations; ye shall keep it a feast by an ordinance for ever.

v. 15. Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel.

v. 17. And ye shall observe the feast of unleavened bread; for in this self-same day have I brought your armies out of the land of Egypt: therefore shall ye observe this day in your generations by an ordinance for ever.

v. 21, 22. Then Moses called for all the elders of Israel, and said unto them, Draw out and take you a lamb according to your families, and kill the passover.

And ye shall take a bunch of hyssop, and dip it in the blood that is in the bason, and strike the lintel and the two side posts with the blood that is in the bason; and none of you shall go out at the door of his house until the morning.

v. 23. For the Lord will pass through to smite the Egyptians; and when he seeth the blood upon the lintel, and on the two side posts, the Lord will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you.

## NEW TESTAMENT.

Luke xxii. 8—20. And He sent and John, saying, Go and prepare passover, that we may eat. . . . And when the hour was come, he sat down, and the twelve apostles with him: and he said unto them, With desire have I desired to eat this passover with you before I die. For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. . . . And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you.

1 Cor. v. 7. Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us.

1 Cor. v. 8. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Matt. xxvi. 18. And he said, Go and buy the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples.

Heb. xi. 28. Through faith he kept the passover, and the sprinkling of blood, lest he that destroyed the firstborn should touch them.

## EXODUS XII.

v. 28. And the children of Israel went away, and did as the Lord had commanded Moses and Aaron, so did they.

v. 30—32. And Pharaoh rose up in the night, he, and all his servants, and all the Egyptians; and there was a great cry in Egypt; for there was not a house where there was not one dead.

And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel; and go, serve the Lord, as ye have said.

Also take your flocks and your herds, as ye have said, and be gone; and bless me also.

v. 40. Now the sojourning of the children of Israel, who dwelt in Egypt, was four hundred and thirty years.

v. 41. And it came to pass at the end of the four hundred and thirty years, even the selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt.

v. 42. It is a night to be much observed unto the Lord for bringing them out from the land of Egypt: this is that night of the Lord to be observed of all the children of Israel in their generations.

v. 43—45. And the Lord said unto Moses and Aaron, This is the ordinance of the passover: there shall no stranger eat thereof: But every man's servant that is bought for money, when thou hast circumcised him, then shall he eat thereof. A foreigner and an hired servant shall not eat thereof.

v. 46—48. In one house shall it be eaten; thou shalt not carry forth ought of the flesh abroad out of the house; neither shall ye break a bone thereof.

All the congregation of Israel shall keep it. And when a stranger shall sojourn with thee, and will keep the passover

## NEW TESTAMENT.

Mark xiv. 16. And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

James ii. 13. For he shall have judgment without mercy, that hath shewed no mercy.

Acts vii. 6. And God spake on this wise, That his seed should sojourn in a strange land; and that they should bring them into bondage, and entreat them evil four hundred years.

Gal. iv. 4. But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.

Matt. xxv. 6. At midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.

Chap. xxviii. 20. Teaching them to observe all things whatsoever I have commanded you.

1 Cor. xi. 28. But let a man examine himself, and so let him eat of that bread, and drink of that cup.

John xix. 32—36. Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs. . . . For these things were done, that the scripture should be



## EXODUS XII.

to the Lord, let all his males be circumcised, and then let him come near and keep it; and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

v. 49. One law shall be to him that is home-born, and unto the stranger that sojourneth among you.

v. 50, 51. Thus did all the children of Israel; as the Lord commanded Moses and Aaron, so did they.

And it came to pass the selfsame day, that the Lord did bring the children of Israel out of the land of Egypt by their armies.

*Chap. xiii. 1, 2.* And the Lord spake unto Moses, saying, Sanctify unto me all the firstborn, whatsoever openeth the womb among the children of Israel, both of man and of beast: it is mine.

v. 18, 19. But God led the people about, the way of the wilderness of the Red Sea: and the children of Israel went up by five in a rank out of the land of Egypt.

And Moses took the bones of Joseph with him; for he had straitly sworn the children of Israel, saying, God will surely visit you; and ye shall carry up my bones away hence with you.

*Chap. xiv. 1—3.* And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea, over against Baal-zephon: before it shall ye encamp by the sea.

For Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness hath shut them in.

v. 4. And I will harden Pharaoh's heart, that he shall follow after them; and I will be honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I am the Lord. And they did so.

## NEW TESTAMENT.

fulfilled, A bone of him shall broken.

Eph. ii. 19. Now therefore ye more strangers and foreigners, but citizens with the saints, and of the hold of God.

Gal. iii. 26—28. For ye are all the of God by faith in Christ Jesus. many of you as have been baptiz Christ have put on Christ.

There is neither Jew nor Gree is neither bond nor free, there is male nor female: for ye are all Christ Jesus.

Luke ii. 23. As it is written in of the Lord, Every male that open womb shall be called holy to the

Acts vii. 16. And were carri into Sychem, and laid in the s that Abraham bought for a sum o of the sons of Emmor.

1 Cor. iii. 19, 20. For the wi this world is foolishness with God. is written, He taketh the wise in t craftiness. And again, The Lord the thoughts of the wise, that they

Rom. ix. 22. What if God, wi shew his wrath, and to make hi known, endured with much long the vessels of wrath fitted to dest

## EXODUS XIV.

7. 10—16. And when Pharaoh drew nigh, the children of Israel lifted up their eyes, and, behold, the Egyptians marched after them; and they were sore afraid: and the children of Israel cried out unto the Lord.

. . . . And Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord, which he will shew to you to day: for the Egyptians whom ye have seen to day, ye shall see them again no more for ever. The Lord shall fight for you, and ye shall hold your peace.

And the Lord said unto Moses, Wherefore criest thou unto me? speak unto the children of Israel, that they go forward: But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry ground through the midst of the sea.

7. 19—21. And the angel of God, which went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before their face, and stood behind them:

And it came between the camp of the Egyptians and the camp of Israel; and it was a cloud and darkness to them, but it gave light by night to these: so that the one came not near the other all the night.

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

7. 22, 23. And the children of Israel went into the midst of the sea upon the dry ground: and the waters were a wall unto them on their right hand, and on their left.

And the Egyptians pursued, and went in after them to the midst of the sea, even all Pharaoh's horses, his chariots, and his horsemen.

7. 24—26. And it came to pass, that in the morning watch the Lord looked unto

## NEW TESTAMENT.

Mark v. 35, 36. While he yet spake, there came from the ruler of the synagogue's house certain which said, Thy daughter is dead: why troublest thou the Master any further.

As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe.

2 Cor. i. 10. Who delivered us from so great a death, and doth deliver: in whom we trust that he will yet deliver.

Matt. viii. 25—27. And his disciples came to him, and awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great calm. But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him!

1 Cor. x. 1. Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptized unto Moses in the cloud and in the sea.

1 Pet. iii. 12. For the eyes of the Lord are over the righteous, and his ears are

## EXODUS XIV.

the host of the Egyptians through the pillar of fire and of the cloud, and troubled the host of the Egyptians,

And took off their chariot wheels, that they drave them heavily : so that the Egyptians said : Let us flee from the face of Israel ; for the Lord fighteth for them against the Egyptians.

And the Lord said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsemen.

v. 28, 29. And the waters returned, and covered the chariots, and the horsemen, and all the host of Pharaoh that came into the sea after them ; there remained not so much as one of them.

But the children of Israel walked upon dry land in the midst of the sea ; and the waters were a wall unto them on their right hand, and on their left.

v. 30, 31. Thus the Lord saved Israel that day out of the hand of the Egyptians ; and Israel saw the Egyptians dead upon the sea shore.

And Israel saw that great work which the Lord did upon the Egyptians : and the people feared the Lord, and believed the Lord, and his servant Moses.

*Chap. xv. 1—6.* Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for he hath triumphed gloriously : the horse and his rider hath he thrown into the sea.

The Lord is my strength and song, and he is become my salvation : he is my God, and I will prepare him an habitation ; my father's God, and I will exalt him.

The Lord is a man of war : the Lord is his name.

Pharaoh's chariots and his host hath he cast into the sea : his chosen captains also are drowned in the Red Sea.

The depths have covered them : they sank into the bottom as a stone.

## NEW TESTAMENT.

open unto their prayers : but the faith of the Lord is against them that do evil.

Heb. xi. 29. By faith they passed through the Red Sea as by dry land, which the Egyptians assaying to do were drowned.

John ii. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory ; and his disciples believed on him.

Luke i. 67—75. . . . Zacharias filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel : for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David ; as he spake by the mouth of his holy prophets, which have been since the world began : that we should be saved from our enemies, and from the hand of all that hate us ; to perform the promise which he promised to our fathers, and to remember his holy covenant ; the oath which he sware to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our

EXODUS XV.

Thy right hand, O Lord, is become glorious in power : thy right hand, O Lord, hath dashed in pieces the enemy.

v. 7, 8. And in the greatness of thine excellency thou hast overthrown them that rose up against thee : thou sentest forth thy wrath, which consumed them as stubble.

And with the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap, and the depths were congealed in the heart of the sea.

v. 9, 10. The enemy said, I will pursue, I will overtake, I will divide the spoil ; my lust shall be satisfied upon them ; I will draw my sword, my hand shall destroy them.

Thou didst blow with thy wind, the sea covered them : they sank as lead in the mighty waters.

v. 11, 12. Who is like unto thee, O Lord, among the gods ? who is like thee, glorious in holiness, fearful in praises, doing wonders ?

Thou stretchedst out thy right hand, the earth swallowed them.

v. 13, 14. Thou in thy mercy hast led forth the people which thou hast redeemed : thou hast guided them in thy strength unto thy holy habitation.

The people shall hear, and be afraid : sorrow shall take hold on the inhabitants of Palestina.

v. 15. Then the dukes of Edom shall be amazed ; the mighty men of Moab, trembling shall take hold upon them ; all the inhabitants of Canaan shall melt away.

NEW TESTAMENT.

Rev. xv. 3. And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints.

Acts v. 38, 39. And now I say unto you, Refrain from these men, and let them alone : for if this counsel or this work be of men, it will come to nought : But if it be of God, ye cannot overthrow it ; lest haply ye be found even to fight against God.

Rev. xix. 11. And I saw heaven opened, and behold a white horse ; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war.

Mark vii. 37. . And were beyond measure astonished, saying, He hath done all things well.

Luke xiii. 2—5. Jesus answering said unto them, Suppose ye that these Galilæans were sinners above all the Galilæans, because they suffered such things ? . . . or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men ? . . . I tell you, nay : but, except ye repent, ye shall all likewise perish.

## EXODUS XV.

v. 16. Fear and dread shall fall upon them; by the greatness of thine arm they shall be as still as a stone; till thy people pass over, O Lord, till the people pass over, which thou hast purchased.

v. 17. Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the Sanctuary, O Lord, which thy hands have established.

v. 18, 19. The Lord shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, and the Lord brought again the waters of the sea upon them; but the children of Israel went on dry land in the midst of the sea.

v. 20, 21. And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances.

And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously; the horse and his rider he hath thrown into the sea.

v. 23—26. And when they came to Marah, they could not drink of the waters of Marah, for they were bitter: therefore the name of it was called Marah.

And the people murmured against Moses, saying, What shall we drink?

And he cried unto the Lord; and the Lord shewed him a tree, which when he had cast it into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them, and said, If thou

## NEW TESTAMENT.

1 Peter ii. 9. But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

John xiv. 2. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you.

Matt. vi. 13. . . . . For thine is the kingdom, and the power, and the glory, for ever. Amen.

Luke i. 46—55. And Mary said, My soul doth magnify the Lord. . . . .

He hath shewed strength with his arm; he hath scattered the proud in the imagination of their hearts: he hath put down the mighty from their seats, and exalted them of low degree; he hath filled the hungry with good things; and the rich he hath sent empty away: he hath holpen his servant Israel, in remembrance of his mercy: as he spake to our fathers, to Abraham, and to his seed for ever.

Rev. xxii. 2. . . . . The leaves of the tree were for the healing of the nations.

Matt. viii. 7. And Jesus saith unto him, I will come and heal him.

v. 16, 17. . . . . He cast out the spirits with his word, and healed all that were sick: That it might be fulfilled which was spoken by Esaias the prophet; saying,

## EXODUS XV.

wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I am the Lord that healeth thee.

v. 27. And they came to Elim, where were twelve wells of water, and threescore and ten palm trees: and they encamped there by the waters.

*Chap. xvi. 2—15.* And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness:

And the children of Israel said unto them, Would to God we had died by the hand of the Lord in the Land of Egypt, when we sat by the flesh pots, and when we did eat bread to the full . . . .

Then said the Lord unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather a certain rate every day, that I may prove them, whether they will walk in my law, or no. . . . .

And when the children of Israel saw it, they said one to another, It is manna: for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat.

v. 16. This is the thing which the Lord hath commanded, Gather of it every man according to his eating, an omer for every man, according to the number of your persons; take ye every man for them which are in his tents.

v. 17, 18. And the children of Israel did so, and gathered, some more, some less

And when they did mete it with an omer, he that gathered much had nothing over, and he that gathered little had no lack; they gathered every man according to his eating.

## NEW TESTAMENT.

Himself took our infirmities, and bear our sicknesses.

John xvi. 33. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.

1 Cor. x. 3. And did all eat the same spiritual meat.

John vi. 32, 33. Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world.

Phil. iv. 19. My God shall supply all your need according to his riches in glory by Christ Jesus.

2 Cor. viii. 13—15. For I mean not that other men be eased, and ye burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality. As it is written, He that had

## EXODUS XVI.

v. 19, 20. And Moses said, Let no man leave of it till the morning. Notwithstanding they hearkened not unto Moses ; but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them.

v. 33, 34. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord, to be kept for your generations. As the Lord commanded Moses, so Aaron laid it up before the Testimony, to be kept.

v. 35. And the children of Israel did eat manna forty years, until they came to a land inhabited ; they did eat manna, until they came unto the borders of the land of Canaan.

*Chap. xvii. 1—4.* And all the congregation of the children of Israel journeyed from the wilderness of Sin, . . . and there was no water for the people to drink. . . .

And Moses cried unto the Lord, saying, What shall I do unto this people ? they be almost ready to stone me.

v. 5, 6. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel ; and thy rod, wherewith thou smotest the river, take in thine hand, and go.

Behold, I will stand before thee there upon the rock in Horeb ; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

## NEW TESTAMENT.

gathered much had nothing over ; and he that had gathered little had no lack.

James v. 1. Go to now, ye rich men, weep and howl for your miseries that shall come upon you : your riches are corrupted, and your garments are moth-eaten.

Matt. vi. 19. Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt.

Heb. ix. 3, 4. And after the second veil, the tabernacle which is called the Holiest of all ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna.

Matt. vi. 20. Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt.

John vi. 49—51. Your fathers did eat manna in the wilderness, and are dead. . . . I am the living bread which came down from heaven : if any man eat of this bread, he shall live for ever : and the bread that I will give is my flesh, which I will give for the life of the world.

John x. 32. Jesus answered them, Many good works have I shewed you from my Father ; for which of those works do ye stone me ?

John iv. 14. Whosoever drinketh of the water that I shall give him shall never thirst ; but the water that I shall give him shall be in him a well of water springing up into everlasting life.

1 Cor. x. 4. And did all drink the same spiritual drink : for they drank of that spiritual Rock that followed them : and that Rock was Christ.

## EXODUS XVII.

v. 7. And he called the name of the place Massah, and Meribah, because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us, or not?

v. 8, 9. Then came Amalek, and fought with Israel in Rephidim.

And Moses said unto Joshua, Choose us out men, and go out, fight with Amalek: to-morrow I will stand on the top of the hill with the rod of God in mine hand.

v. 12—15. But Moses' hands were heavy; and they took a stone, and put it under him, and he sat thereon; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun.

And Joshua discomfited Amalek and his people with the edge of the sword. . . . And Moses built an altar, and called the name of it Jehovah-nissi.

v. 16. For he said, Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation.

Chap. xviii. 1—7. When Jethro, the priest of Midian, Moses' father-in law, heard of all that God had done for Moses, and for Israel his people, that the Lord had brought Israel out of Egypt. . . . And he said unto Moses, I thy father-in-law Jethro am come unto thee, and thy wife, and her two sons with her.

And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other of their welfare; and they came into the tent.

## NEW TESTAMENT.

Heb. iii. 8, 9. Harden not your hearts, as in the provocation, in the day of temptation in the wilderness; when your fathers tempted me, proved me, and saw my works forty years.

John xv. 19. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

1 Thess. v. 17. Pray without ceasing.

Acts xii. 5—11. Peter therefore was kept in prison: but prayer was made without ceasing of the church unto God for him. . . . And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod. . . . And when he had considered, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying.

John xvi. 33. . . . I have overcome the world.

Acts v. 17—23. Then the high priest rose up, and all that were with him: . . . and laid their hands on the apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. . . . But when the officers came, and found them not in the prison, they returned and told, saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we opened we found no man within.



## EXODUS XVIII.

v. 9—11. And Jethro rejoiced for all the goodness which the Lord had done to Israel, whom he had delivered out of the hand of the Egyptians.

And Jethro said, Blessed be the Lord, who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

Now I know that the Lord is greater than all gods: for in the thing wherein they dealt proudly he was above them.

v. 12. And Jethro, Moses' father-in-law, took a burnt offering and sacrifices for God: and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before God.

v. 13—22. And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses from the morning unto the evening. . . . And Moses' father-in-law said unto him, The thing that thou doest is not good. . . . Hearken now unto my voice, I will give thee counsel, and God shall be with thee. . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

And let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee.

*Chap. xix. 1—3.* In the third month, when the children of Israel were gone forth out of the land of Egypt, the same day came they into the wilderness of Sinai. . . . And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say unto the house of Jacob, and tell the children of Israel:

## NEW TESTAMENT.

Acts xi. 22, 23. Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, . . . who when he came and had seen the grace of God, was glad.

Acts x. 34, 35. Of a truth I perceive God is no respecter of persons: but in every nation he that feareth him, and worketh righteousness, is accepted with him.

1 Cor. x. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God.

Acts vi. 3. Wherefore, brethren, look out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business.

Acts vii. 38. This is he, that was in the church in the wilderness with the Angel, which spake to him in the mount Sinai, and with our fathers: who received lively oracles to give unto us.

## EXODUS XIX.

v. 4. Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

v. 5. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people : for all the earth is mine.

v. 6. And ye shall be unto me a kingdom of priests, and an holy nation. These are the words that thou shalt speak unto the children of Israel.

v. 7, 8. And Moses came and called for the elders of the people, and laid before their faces, all these words which the Lord commanded him. And all the people answered together, and said, All that the Lord hath spoken we will do. . . .

v. 9. And the Lord said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and believe thee for ever. And Moses told the words of the people unto the Lord.

v. 10, 11. And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes, and be ready against the third day : for the third day the Lord will come down in the sight of all the people upon mount Sinai.

## NEW TESTAMENT.

Acts vii. 36. He brought them out, after that he had shewed wonders and signs in the land of Egypt, and in the Red Sea.

Rev. xii. 14. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent.

Tit. ii. 14. Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.

1 Cor. x. 28. For the earth is the Lord's, and the fulness thereof.

1 Pet. ii. 5. Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ.

Rev. i. 6. And hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever.

Rom. xv. 18, 19. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed : through mighty signs and wonders, by the power of the Spirit of God.

Matt. xvii. 5. While he yet spake, behold, a bright cloud overshadowed them : and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased ; hear ye him.

Heb. x. 22. Having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

## EXODUS XIX.

v. 12, 13. And thou shalt set bounds unto the people round about, saying, Take heed to yourselves, that ye go not up into the mount, or touch the border of it : who-soever toucheth the mount shall be surely put to death : . . . whether it be beast or man, it shall not live.

v. 15. And he said unto the people, Be ready against the third day : come not at your wives.

v. 16. And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud ; so that all the people that was in the camp trembled.

v. 17. And Moses brought forth the people out of the camp to meet with God ; and they stood at the nether part of the mount.

v. 18. And mount Sinai was altogether on a smoke, because the Lord descended upon it in fire : and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

v. 19. And when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice.

v. 20. And the Lord came down upon mount Sinai, on the top of the mount : and the Lord called Moses up to the top of the mount ; and Moses went up. And the Lord said unto Moses, Go down, charge the people, lest they break through unto the Lord to gaze, and many of them perish.

## NEW TESTAMENT.

Heb. xii. 20. For they could not endure that which was commanded, And if so much as a beast touch the mountain, it shall be stoned, or thrust through with a dart.

1 Cor. vii. 5. Defraud ye not one another, except it be by consent for a time, that ye may give yourselves to fasting and prayer.

Heb. xii. 21. And so terrible was the sight, that Moses said, I exceedingly fear and quake.

Heb. xii. 25. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven :

v. 26. Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven.

v. 27. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

v. 28, 29. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear : for our God is a consuming fire.

EXODUS XIX.

v. 22—25. And let the priests also, which come near to the Lord, sanctify themselves, lest the Lord break forth upon them. . . . So Moses went down unto the people, and spake unto them.

*Chap. xx. 1, 2.* And God spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

v. 3. Thou shalt have no other gods before me.

v. 4. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth :

v. 5. Thou shalt not bow down thyself to them, nor serve them : for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me ;

v. 6. And shewing mercy unto thousands of them that love me, and keep my commandments.

v. 7. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that taketh his name in vain.

v. 8. Remember the sabbath day, to keep it holy.

NEW TESTAMENT.

Eph. v. 26, 27. That he might sanctify and cleanse it with the washing of water by the word : that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.

John viii. 36. If the Son therefore shall make you free, ye shall be free indeed.

Mark xii. 29, 30. And Jesus answered him, The first of all the commandments is, Hear, O Israel ; The Lord our God is one Lord : and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Rom. i. 22, 23. Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and to fourfooted beasts, and creeping things.

Rev. xiv. 11. And the smoke of their torment ascendeth up for ever and ever : and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

Eph. ii. 4. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

Matt. v. 34, 35. But I say unto you, Swear not at all ; neither by heaven ; for it is God's throne ; nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great King.

Luke xxiii. 56. And they returned, and prepared spices and ointments ; and rested the sabbath day according to the commandment.

## EXODUS XX.

v. 9, 10. Six days shalt thou labour, and do all thy work : but the seventh day is the sabbath of the Lord thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates :

v. 11. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the Lord blessed the sabbath day, and hallowed it.

v. 12. Honour thy father and thy mother : that thy days may be long upon the land which the Lord thy God giveth thee.

v. 13. Thou shalt not kill.

v. 14. Thou shalt not commit adultery.

v. 15. Thou shalt not steal.

v. 16. Thou shalt not bear false witness against thy neighbour.

v. 17. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbour's.

v. 18. And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking : and when the people saw it they stood afar off :

## NEW TESTAMENT.

Luke iv. 16. And he came to Nazareth where he had been brought up : and as custom was, he went into the synagoge on the sabbath day, and stood up to read : and there was delivered unto him book of the prophet Esaias.

Heb. i. 1, 2. God, who at sundry times and in divers manners spake in times unto the fathers by the prophets : hath these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.

Matt. xv. 4. For God commanded, saying, Honour thy father and mother : He that curseth father or mother, let him die the death.

Matt. v. 21, 22. Ye have heard that it said by them of old time, Thou shalt not kill ; and whosoever shall kill shall be in danger of the judgment : but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment.

Matt. v. 27, 28. Ye have heard that it said by them of old time, Thou shalt not commit adultery : But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Matt. xix. 18. Jesus said, Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

Luke xii. 15. And he said unto them, Take heed, and beware of covetousness, for a man's life consisteth in more than in abundance of the things which he possesseth.

Matt. v. 18. Verily, I say unto you, heaven and earth shall pass, but all things shall be fulfilled.

EXODUS XX.

v. 19. And they said unto Moses, Speak thou with us, and we will hear : but let not God speak with us, lest we die.

v. 20, 21. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.

v. 22, 23. And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven. Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

v. 24. An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt offerings, and thy peace offerings, thy sheep, and thine oxen: in all places where I record my name, I will come unto thee, and I will bless thee.

*Chap.* xxi. 1—17. Now these are the judgments which thou shalt set before them. . . . He that smiteth a man, so that he die, shall be surely put to death. . . . And he that smiteth his father, or his mother, shall be surely put to death. . . . And he that curseth his father, or his mother, shall surely be put to death.

v. 18—24. And if men strive together, and one smite another with a stone, or with his fist, and he die not, but keepeth his bed: . . . he shall pay for the loss of his time, and shall cause him to be thoroughly healed. . . . And if any mischief follow, then thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

NEW TESTAMENT.

1 Tim. ii. 5. There is one God, and one mediator between God and men, the man Christ Jesus.

1 John ii. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.

2 Pet. i. 18. And this voice which came from heaven we heard, when we were with him in the holy mount.

Heb. x. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.

Matt. xviii. 20. Where two or three are gathered together in my name, there am I in the midst of them.

Mark vii. 9—13. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death.

But ye say, If a man shall say to his father or mother, It is Corban, . . . he shall be free. . . . Making the word of God of none effect through your tradition.

Matt. v. 38, 39. Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also.

## EXODUS XXI.

v. 32. If an ox shall push a manservant or a maidservant; he shall give unto their master thirty shekels of silver, and the ox shall be stoned.

*Chap.* xxii. 1. If a man shall steal an ox, or a sheep, and kill it, or sell it; he shall restore five oxen for an ox, and four sheep for a sheep.

v. 2. If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him.

v. 10. If a man deliver unto his neighbour an ass, or an ox, or a sheep, or any beast, to keep; and it die, or be hurt, or driven away, no man seeing it: then shall an oath of the Lord be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept thereof, and he shall not make it good.

v. 18. Thou shalt not suffer a witch to live.

v. 22—24. Ye shall not afflict any widow, or fatherless child.

If thou afflict them in any wise, and they cry at all unto me, I will surely hear their cry; and my wrath shall wax hot, and I will kill you with the sword; and your wives shall be widows, and your children fatherless.

v. 28. Thou shalt not revile the judges, nor curse the ruler of thy people.

## NEW TESTAMENT.

Matt. xxvi. 15. What will ye give and I will deliver him unto you? they covenanted with him for thirty of silver.

Luke xix. 8. And Zacchæus stood said unto the Lord, Behold, Lord, half of my goods I give to the poor; if I have taken any thing from any man by false accusation, I restore him fourfold.

Matt. xxiv. 43. But know this, that the goodman of the house had known what watch the thief would come, and would not have watched, and would not have suffered his house to be broken up.

Heb. vi. 16. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife.

Gal. v. 19—21. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, . . . idolatry, witchcraft: . . . they which do such things shall not inherit the kingdom of God.

Luke xviii. 4—8. . . . Though I be not God, nor regard man; yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me.

And the Lord said, Hear ye, I say unto you, that the elect shall have their avenger. And he said, And shall not avenge his own elect, which cry day and night unto him, though he bear long to them? I tell you that he will avenge them speedily.

Acts xxiii. 5. Then said Paul, I beseech thee, brethren, that he was the high priest, it is written, Thou shalt not speak evil of the ruler of thy people.

EXODUS XXII.

v. 29. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors: the firstborn of thy sons shalt thou give unto me.

*Chap.* xxiii. 1. Thou shalt not raise a false report: put not thine hand with the wicked to be an unrighteous witness.

v. 2. Thou shalt not follow a multitude to do evil; neither shalt thou speak in a cause to decline after many to wrest judgment.

v. 3. Neither shalt thou countenance a poor man in his cause.

v. 4. If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again.

v. 5. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him.

v. 7. Keep thee far from a false matter; and the innocent and righteous slay thou not: for I will not justify the wicked.

v. 8. And thou shalt take no gift: for the gift blindeth the wise, and perverteth the words of the righteous.

v. 13. And in all things that I have said unto you be circumspect: and make

NEW TESTAMENT.

Luke xxi. 4. For all these have of their abundance cast in unto the offerings on God: but she of her penury hath cast if all the living that she had.

Phil. iv. 17. Not because I desire a gift: but I desire fruit that may abound to your account.

Titus iii. 2. Speak evil of no man.

Luke iii. 14. Do violence to no man, neither accuse any falsely.

Matt. vii. 13. Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.

James ii. 9. If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Matt. v. 44. I say unto you, Love your enemies, bless them that curse you, do good to them that hate you.

1 Thess. v. 15. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Matt. xxvii. 3—24. Then Judas, which had betrayed him, . . . brought again the thirty pieces of silver to the chief priest and elders, saying, I have sinned, in that I have betrayed the innocent blood.

. . . . Pilate . . . . took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person.

Acts xxiv. 26. He hoped also that money should have been given him of Paul, that he might loose him.

*Chap.* xx. 33. I have coveted no man's silver, or gold, or apparel.

Eph. v. 15. See then that ye walk circumspectly, not as fools, but as wise.



## EXODUS XXIII.

no mention of the name of other gods, neither let it be heard out of thy mouth.

v. 14—17. Three times thou shalt keep a feast unto me in the year : . . . the feast of unleavened bread : . . . the feast of harvest : . . . and the feast of ingathering. . . . Three times in the year all thy males shall appear before the Lord God.

v. 18. Thou shalt not offer the blood of my sacrifice with leavened bread ; neither shall the fat of my sacrifice remain until the morning.

v. 20. Behold, I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared.

v. 21. Beware of him, and obey his voice, provoke him not ; for he will not pardon your transgressions : for my name is in him.

v. 22. But if thou shalt indeed obey his voice, and do all that I speak ; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries.

v. 24, 25. Thou shalt not bow down to their gods, nor serve them, nor do after their works : but thou shalt utterly overthrow them, and quite break down their images : and ye shall serve the Lord your God, and he shall bless thy bread, and thy water ; and I will take sickness away from the midst of thee.

## NEW TESTAMENT.

1 Cor. xi. 2. That ye remember all things, and keep the ordinances delivered them to you.

John v. 1. After this there was a feast of the Jews ; and Jesus went up to salem.

Acts xviii. 20, 21. When they desired him to tarry longer time with them, he consented not, . . . saying, I must all means keep this feast that cometh at Jerusalem.

Heb. x. 25. Not forsaking the assembling of ourselves together, as the manner of some is.

Matt. xvi. 6. Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees.

John x. 16. Other sheep I have, which are not of this fold : them also I will bring.

Chap. xiv. 2. In my Father's house are many mansions : if it were not so, I would have told you. I go to prepare a place for you.

John x. 37, 38. If I do not the works of my Father, believe me not : but if I do, though ye believe not me, believe the works : that ye may know, and be convinced, that the Father is in me, and I in the Father.

Heb. v. 9. . . . He became the author of eternal salvation unto all them that obey him.

Matt. iv. 9, 10. . . . All these things will I give thee, if thou wilt fall down and worship me.

Then saith Jesus unto him, Get thee hence, Satan : for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve.

## EXODUS XXIV.

*Chap. xxiv. 3.* And Moses came and told the people all the words of the Lord, and all the judgments : and all the people answered with one voice, and said, All the words which the Lord hath said will we do.

*v. 4—8.* And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. And he sent young men of the children of Israel, which offered burnt offerings, and sacrificed peace offerings of oxen unto the Lord.

And Moses took half of the blood, and put it in basons ; and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people : and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold the blood of the covenant, which the Lord hath made with you concerning all these words.

*v. 9, 10.* Then went up Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel.

And they saw the God of Israel : and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in his clearness.

*v. 11.* And upon the nobles of the children of Israel he laid not his hand : also they saw God, and did eat and drink.

*v. 12—15.* And the Lord said unto Moses, Come up to me into the mount, and be

## NEW TESTAMENT.

*Gal. iii. 19.* Wherefore then serveth the law ? It was added because of transgressions, till the seed should come to whom the promise was made ; and it was ordained by angels in the hand of a mediator.

*Heb. ix. 18—20.* Whereupon neither the first testament was dedicated without blood.

For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you.

*Rev. iv. 1—3.* After this I looked, and, behold, a door was opened in heaven : . . . and immediately I was in the Spirit : and, behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper and a sardine stone : and there was a rainbow round about the throne, in sight like unto an emerald.

*John xiv. 8, 9.* Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip ? he that hath seen me hath seen the Father ; and how sayest thou then, Shew us the Father ?

*Rom. vii. 12—14.* Wherefore the law is holy, and the commandment holy, and

## EXODUS XXIV.

thou there : and I will give thee tables of stone, and a law, and commandments which I have written ; that thou mayest teach them.

And Moses went up into the mount, and a cloud covered the mount.

*v.* 16. And the glory of the Lord abode upon mount Sinai, and the cloud covered it six days : and the seventh day he called unto Moses out of the midst of the cloud.

*v.* 17, 18. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. . . . And Moses was in the mount forty days and forty nights.

*Chap.* xxv. 1—7. And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering : of every man that giveth it willingly with his heart ye shall take my offering.

And this is the offering which ye shall take of them ; gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badgers' skins, and shittim wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breastplate.

*v.* 8, 9. And let them make me a sanctuary : that I may dwell among them.

According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it.

*v.* 10—14. And they shall make an ark of shittim wood : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof. And thou

## NEW TESTAMENT.

just, and good. . . . We know that the law is spiritual : but I am carnal, sold under sin.

*Rev.* i. 10—12. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet. . . . And I turned to see the voice that spake with me.

*Heb.* xii. 29. Our God is a consuming fire.

*Matt.* iv. 2. When he had fasted forty days and forty nights, he was afterward an hungred.

*2 Cor.* viii. 12. For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not.

*Heb.* ix. 1. Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

*2 Cor.* vi. 16. . . . As God hath said, I will dwell in them, and walk in them.

*Heb.* vii. 26. . . . Holy, harmless, undefiled, separate from sinners.

EXODUS XXV.

shalt overlay it with pure gold, within and without shalt thou overlay it. . . . And thou shalt make staves of shittim wood, and overlay them with gold. And thou shalt put the staves into the rings by the sides of the ark, that the ark may be borne with them.

r. 16. And thou shalt put into the ark the testimony which I shall give thee.

r. 17, 18. And thou shalt make a mercy seat of pure gold : two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof. And thou shalt make two cherubims of gold. . . .

r. 20, 21. And the cherubims shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubims be.

And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee.

r. 22. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

r. 23—30. Thou shalt also make a table of shittim wood : two cubits shall be the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof. And thou shalt overlay it with pure gold. . . . And thou shalt set upon the table shewbread before me alway.

NEW TESTAMENT.

Heb. ix. 4. . . . The ark of the covenant overlaid round about with gold.

r. 4. Which had the golden censer, . . . and the tables of the covenant.

Rev. xi. 19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.

Heb. ix. 5. And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

Luke x. 23, 24. . . . Blessed are the eyes which see the things that ye see: for I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them.

1 Pet. i. 12. . . . Which things the angels desire to look into.

John xiv. 22, 23. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

Heb. ix. 2. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shewbread; which is called the sanctuary.

**NEW TESTAMENT.**

John viii. 12. Then spake Jesus unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life.

Rev. xxi. 23. And the city had no light of the sun, neither of the moon, neither of any stars: for the glory of God did lighten it, and the Lamb is the light thereof.

Heb. viii. 5. Moses was admoni:  
God when he was about to ma  
tabernacle : for, See, saith he, tha  
make all things according to the  
shewed to thee in the mount.

**Acts vii. 44.** Our fathers had the tabernacle of witness in the wilderness which he appointed, speaking unto Moses, saying, I will make it according to the pattern that we have seen.

Heb. ix. 3. And after the second  
the tabernacle which is called the  
of all.

Matt. xxvii. 50, 51. Jesus, when  
cried again with a loud voice, yield  
the ghost.

And, behold, the veil of the temple rent in twain from the top to the bottom.

Heb. x. 19, 20. Having therefore  
ren, boldness to enter into the ho  
the blood of Jesus, by a new an  
way, which he hath consecrated  
through the veil, that is to say, his

## EXODUS XXVIII.

*Chap.* xxviii. 1. And take thou unto thee Aaron thy brother, and his sons with him, from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons.

v. 2. And thou shalt make holy garments for Aaron thy brother for glory and for beauty.

v. 36—40. And thou shalt make a plate of pure gold, and grave upon it, like the engravings of a signet, HOLINESS TO THE LORD.

And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

And it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts; and it shall be always upon his forehead, that they may be accepted before the Lord. . . . And for Aaron's sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beauty.

v. 41. And thou shalt put them upon Aaron thy brother, and his sons with him; and shalt anoint them, and consecrate them, and sanctify them, that they may minister unto me in the priest's office.

*Chap.* xxix. 4—11. And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water. And thou shalt take the garments, and put upon Aaron the coat, and the robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod: and thou shalt put the mitre upon his head, and put the holy crown upon

## NEW TESTAMENT.

Heb. v. 4, 5. And no man taketh this honour unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee.

John viii. 54. Jesus answered, If I honour myself, my honour is nothing: it is my Father that honoureth me; of whom ye say, that he is your God.

Heb. ix. 24. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

2 Cor. i. 21. Now he which stablisheth us with you in Christ, and hath anointed us, is God.

Heb. vii. 23—28. They truly were many priests, because they were not suffered to continue by reason of death: but this man, because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. For such an high priest became us, who is holy, harmless, undefiled, sepa-

## EXODUS XXIX.

the mitre. Then shalt thou take the anointing oil, and pour it upon his head, and anoint him. And thou shalt bring his sons, and put coats upon them. And thou shalt gird them with girdles, Aaron and his sons, and put the bonnets on them: and the priest's office shall be their's for a perpetual statute: and thou shalt consecrate Aaron and his sons. And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and Aaron and his sons shall put their hands upon the head of the bullock. And thou shalt kill the bullock before the Lord, by the door of the tabernacle of the congregation.

v. 14. But the flesh of the bullock, and his skin, and his dung, shalt thou burn with fire without the camp: it is a sin offering.

v. 21. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle it upon Aaron, and upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons' garments with him.

v. 32. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, by the door of the tabernacle of the congregation.

v. 36. And thou shalt offer every day a bullock for a sin offering for atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it, to sanctify it.

## NEW TESTAMENT.

rate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore.

Heb. x. 21, 22. And having an high priest over the house of God; let us draw near with a true heart in full assurance of faith. . . .

Chap. xiii. 11—13. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach.

Chap. ix. 22. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Matt. xii. 4. How he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests.

Heb. x. 11, 12. And every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins forever, sat down on the right hand of God.

## EXODUS XXIX.

v. 37. Seven days thou shalt make an atonement for the altar, and sanctify it; and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

v. 45, 46. And I will dwell among the children of Israel, and will be their God.

And they shall know that I am the Lord their God, that brought them forth out of the land of Egypt, that I may dwell among them: I am the Lord their God.

*Chap. xxx. 1—7.* And thou shalt make an altar to burn incense upon: of shittim wood shalt thou make it. . . . And thou shalt overlay it with pure gold. . . . And thou shalt put it before the vail that is by the ark of the testimony, before the mercy seat that is over the testimony, where I will meet with thee. And Aaron shall burn thereon sweet incense every morning: when he dresseth the lamps, he shall burn incense upon it.

v. 9. Ye shall offer no strange incense thereon, nor burnt sacrifice, nor meat offering; neither shall ye pour drink offering thereon.

v. 10. And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the Lord.

v. 11, 12. And the Lord spake unto Moses, saying, When thou takest the sum of the children of Israel after their number, then shall they give every man a ransom for his soul unto the Lord, when thou numberest them; that there be no plague among them, when thou numberest them.

## NEW TESTAMENT.

Matt. xxiii. 16—19. Woe unto you, ye blind guides, which say, . . . . Whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?

2 Cor. vi. 16. . . . As God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Luke i. 8—10. And it came to pass, that while he executed the priest's office before God in the order of his course, according to the custom of the priest's office, his lot was to burn incense when he went into the temple of the Lord. And the whole multitude of the people were praying without at the time of incense.

Matt. xv. 9. But in vain they do worship me, teaching for doctrines the commandments of men.

Rom. v. 9. . . . Being now justified by his blood, we shall be saved from wrath through him.

Rom. xiv. 12. So then every one of us shall give account of himself to God.

Gal. vi. 4, 5. Let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden.



## EXODUS XXX.

v. 15. The rich shall not give more, and the poor shall not give less than half a shekel, when they give an offering unto the Lord, to make an atonement for your souls.

v. 17—19. And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein.

For Aaron and his sons shall wash their hands and their feet thereat.

v. 22—33. Moreover the Lord spake unto Moses, saying, Take thou also unto thee principal spices, . . . and of oil-olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint the tabernacle of the congregation therewith, and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the altar of incense, and the altar of burnt-offering with all his vessels, and the laver and his foot. And thou shalt sanctify them that they may be most holy: whatsoever toucheth them shall be holy. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me in the priest's office.

And thou shalt speak unto the children of Israel, saying, This shall be an holy anointing oil unto me throughout your generations. Upon man's flesh shall it not be poured, neither shall ye make any other like it, after the composition of it: it is holy, and it shall be holy unto you.

Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off from his people.

## NEW TESTAMENT.

Rom. ii. 11. For there is no respect of persons with God.

Acts xx. 28. . . . The church of which he hath purchased with his blood.

John xiii. 10. Jesus saith to him that is washed needeth not save to his feet, but is clean every whit.

Acts x. 36—38. The word which was sent unto the children of Israel, prepared peace by Jesus Christ (he is Lord of all). . . . How God anointed Jesus of Nazareth with the Holy Ghost and power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.

Mark i. 41. And Jesus moved with compassion, put forth his hand, and touched him, and saith unto him, I will; be thou clean.

Matt. ix. 20—22. Behold, a woman which was diseased with an issue of blood twelve years, came behind him and touched the hem of his garment: for he said within herself, If I may but touch his garment, I shall be whole. But he turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee whole. And the woman was made whole from that hour.

## EXODUS XXX.

v. 34, 35. And the Lord said unto Moses, Take unto thee sweet spices, stacte, onycha, and galbanum; these sweet spices with pure frankincense: of each shall there be a like weight. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy.

v. 36—38. And thou shalt beat some of it very small, and put it before the testimony in the tabernacle of the congregation, where I will meet with thee: it shall be unto you most holy: . . . whosoever shall make like unto that, to smell thereto, shall even be cut off from his people.

*Chap. xxxi. 12—14.* And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the sabbath therefore; for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people.

v. 17. It is a sign between me and the children of Israel for ever: for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed.

## NEW TESTAMENT.

Rev. viii. 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

Luke i. 11—13. And there appeared unto him an angel of the Lord standing on the right side of the altar of incense. And when Zacharias saw him, he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias: for thy prayer is heard.

Acts iv. 30, 31. . . . That signs and wonders may be done by the name of thy holy child Jesus. And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

Luke vi. 5, 6. And he said unto them, That the Son of man is Lord also of the sabbath. And it came to pass also on another sabbath, that he entered into the synagogue and taught.

Acts xiii. 42. When the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them the next sabbath.

John xix. 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day (for that sabbath-day was an high-day), besought Pilate that

## EXODUS XXXI.

## NEW TESTAMENT.

v. 18. And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God.

*Chap. xxxii. 1.* And when the people saw that Moses delayed to come down out of the mount, the people gathered themselves together unto Aaron, and said unto him, Up, make us gods, which shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him.

v. 3—5. And all the people brake off the golden earrings which were in their ears, and brought them unto Aaron: and he received them at their hand, and fashioned it with a graving-tool, after he had made it a molten calf: and they said, These be thy gods, O Israel, which brought thee up out of the land of Egypt. And when Aaron saw it, he built an altar before it; and Aaron made proclamation, and said, To-morrow is a feast to the Lord.

v. 6. And they rose up early on the morrow, and offered burnt offerings, and brought peace offerings; and the people sat down to eat and to drink, and rose up to play.

their legs might be broken, and that might be taken away.

Luke xxiii. 52—54. This man unto Pilate and begged the body of . And he took it down, and wrapped in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid: and that day was the preparation, and the sabbath drew on.

*Chap. xxiv. 1—3.* Now upon the day of the week, very early in the morning, they came unto the sepulchre, and they found the stone rolled away from the sepulchre. And they entered in, but found not the body of the Lord Jesus.

2 Cor. iii. 3. Forasmuch as ye manifestly declared to be the epistle of Christ ministered by us, written not in ink, but with the spirit of the living God; not in tables of stone, but in the tables of the heart.

Acts vii. 39, 40. To whom our fathers would not obey, but trusted him from above, and in their hearts turned back again unto Egypt, saying unto Aaron, Make us gods to go before us: for as for this Jesus, which brought us out of the land of Egypt, we wot not what is become of him.

v. 41. And they made a calf in those days, and offered sacrifice unto the idol, and rejoiced in the works of their own hands.

1 Cor. x. 7. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and to drink, and rose up to play.

## EXODUS XXXII.

v. 7, 8. And the Lord said unto Moses, Go, get thee down ; for thy people, which thou broughtest out of the land of Egypt, have corrupted themselves. They have turned aside quickly out of the way which I commanded them : they have made them a molten calf, and have worshipped it, and have sacrificed thereunto, and said, These be thy gods, O Israel, which have brought thee up out of the land of Egypt.

v. 9. And the Lord said unto Moses, I have seen this people, and, behold, it is a stiffnecked people.

v. 10—12. Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. And Moses besought the Lord his God, and said, Lord why doth thy wrath wax hot against thy people, which thou hast brought forth out of the land of Egypt with great power, and with a mighty hand ? . . . Turn from thy fierce wrath, and repent of this evil against thy people,

v. 25—28. And when Moses saw that the people were naked ; (for Aaron had made them naked unto their shame among their enemies :)

Then Moses stood in the gate of the camp, and said, Who is on the Lord's side ? let him come unto me. And all the sons of Levi gathered themselves together unto him.

And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses : and there fell of the people that day about three thousand men.

## NEW TESTAMENT.

Rom. iii. 12. They are all gone out of the way, they are together become unprofitable : there is none that doeth good, no, not one.

Acts vii. 51. Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost : as your fathers did, so do ye.

Luke xiii. 7—9. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none : cut it down ; why cumbereth it the ground ? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it : and if it bear fruit, well : and if not, then after that thou shalt cut it down.

Luke xiv. 25, 26. And there went great multitudes with Him : and He turned and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple.

Gal. v. 12. I would they were even cut off which trouble you.

## EXODUS XXXII.

v. 30, 31. And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin : and now I will go up unto the Lord ; peradventure I shall make an atonement for your sin. And Moses returned unto the Lord, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

v. 32, 33. Yet now if thou wilt forgive their sin—; and if not, blot me, I pray thee, out of thy book which thou hast written.

And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book.

v. 34, 35. Therefore now go, lead the people unto the place of which I have spoken unto thee : behold, mine Angel shall go before thee : nevertheless in the day when I visit I will visit their sin upon them. And the Lord plagued the people, because they made the calf, which Aaron made.

*Chap. xxxiii.* 11. And the Lord spake unto Moses face to face, as a man speaketh unto his friend.

v. 12. And Moses said unto the Lord, See, thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by name, and thou hast also found grace in my sight.

v. 13. Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way, that I may know thee, that I may find grace in thy sight : and consider that this nation is thy people.

v. 14. And he said, My presence shall go with thee, and I will give thee rest.

## NEW TESTAMENT.

Luke xv. 18. I will arise and go to my father, and will say unto him, Father, I have sinned against heaven, and against thee.

Rom. ix. 3. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh.

Rom. ii. 5, 6. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God, who will render to every man according to his deeds.

John xv. 14. Ye are my friends, if ye do whatsoever I command you.

John x. 3. . . . He calleth his own sheep by name, and leadeth them out.

James iv. 6. But he giveth more grace. Wherefore he saith, God resisteth the proud, but giveth grace unto the lowly.

Matt. xxviii. 7—10. . . . Be ye therefore glad, and say, Blessed be the Father, who goeth before you into Galilee ; for Jesus met them, saying, All hail. Be not afraid : go tell my brethren that they go into Galilee, and there shall they see me.

EXODUS XXXIII.

v. 15, 16. And he said unto him, If thy presence go not with me, carry us not up hence. For wherein shall it be known here that I and thy people have found grace in thy sight? is it not in that thou goest with us? so shall we be separated, I and thy people, from all the people that are upon the face of the earth.

v. 18. And he said, I beseech thee, shew me thy glory.

v. 19. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.

v. 20—22. And he said, Thou canst not see my face: for there shall no man see my face and live.

And the Lord said, Behold, there is a place by me, and thou shalt stand upon a rock: and it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by.

v. 23. And I will take away mine hand, and thou shalt see my back parts: but my face shall not be seen.

*Chap. xxxiv.* 1—5. And the Lord said unto Moses, Hew thee two tables of stone, like unto the first: and I will write upon these tables the words that were in the first tables, which thou brakest, . . . . and come up in the morning unto mount

NEW TESTAMENT.

2 Cor. vi. 17. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

John i. 14. . . . . We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth.

Acts vii. 55. He being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God.

Rom. ix. 15. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy,

1 Tim. 6. 16. Who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see: to whom be honour and power everlasting. Amen.

John i. 18 No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him.

Heb. iii. 5, 6. Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house. . . . .

## EXODUS XXXIV.

## NEW TESTAMENT.

Sinai. . . . And Moses rose up early in the morning, and went up unto mount Sinai, as the Lord had commanded him, and took in his hand the two tables of stone.

And the Lord descended in the cloud and stood with him there, and proclaimed the name of the Lord.

v. 6—8. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty. . . . And Moses made haste, and bowed his head toward the earth, and worshipped.

v. 9, 10. And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for thine inheritance.

And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation. . . .

v. 12—14. Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee: but ye shall destroy their altars, break their images, and cut down their groves: for thou shalt worship no other God: for the Lord, whose name is Jealous, is a jealous God:

v. 15, 16. Lest thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice: and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

John i. 17. The law was given by Moses, but grace and truth came by Jesus Christ.

Rom. ii. 4—8. Despisest thou the riches of his goodness and forbearance and suffering; not knowing that the goodness of God leadeth thee to repentance: . . . but unto them that are contentious, do not obey the truth, but obey unrighteousness, indignation and wrath.

Eph. i. 18. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.

2 Cor. vi. 17. Come out from among them, and be ye separate, saith the Lord.

v. 15. What concord hath Christ with Belial? or what part hath he that believeth with an infidel?

1 Cor. x. 22. Do we provoke the Lord to jealousy? are we stronger than he?

Eph. v. 11. Have no fellowship with the unfruitful works of darkness.

1 Cor. x. 20. But I say that that which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils.

## EXODUS XXXIV.

7. 19, 20. All that openeth the matrix is mine; and every firstling among thy cattle, whether ox or sheep, that is male. But the firstling of an ass thou shalt redeem with a lamb: and if thou redeem him not, then shalt thou break his neck. All the firstborn of thy sons thou shalt redeem. And none shall appear before me empty.

7. 26. The first of the firstfruits of thy land thou shalt bring unto the house of the Lord thy God.

7. 29, 30. And it came to pass, when Moses came down from mount Sinai with the two tables of testimony in Moses' hand, when he came down from the mount, that Moses wist not that the skin of his face shone while he talked with him.

And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come near him.

7. 31—35. And Moses called unto them; and Aaron and all the rulers of the congregation returned unto him: and Moses talked with them.

And afterward all the children of Israel came nigh: and he gave them in commandment all that the Lord had spoken

## NEW TESTAMENT.

Luke ii. 23. As it is written in the law of the Lord, Every male that openeth the womb shall be called holy to the Lord.

Chap. xxiv. 21. We trusted that it had been he which should have redeemed Israel.

Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us.

2 Cor. ix. 7, 8. . . . God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.

2 Cor. iii. 7—11. But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?

For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was made glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away was glorious, much more that which remaineth is glorious.

Matt. xvii. 2, 3. And was transfigured before them: and his face did shine as the sun, and his raiment was white as the light.

And, behold, there appeared unto them Moses and Elias talking with him.

2 Cor. iii. 12—16. Seeing then that we have such hope, we use great plainness of speech: and not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: but their minds were blinded: for until this day



## EXODUS XXXIV.

with him in mount Sinai. And till Moses had done speaking with them, he put a vail on his face. But when Moses went in before the Lord to speak with him, he took the vail off, until he came out. And he came out, and spake unto the children of Israel that which he was commanded. And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with him.

## NEW TESTAMENT.

remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away.





THE  
ARMONY OF SCRIPTURE;  
SHOWING  
HARMONY BETWEEN THE OLD AND NEW TESTAMENT.

*The Book of Leviticus.*

COLLATED BY THOS. FEARNLEY.

“Thatsoever things were written aforetime were written for our learning, that we, by patience and comfort of the Scriptures, might have hope.”

“Search the Scriptures; for in them ye think ye have eternal life: and they are which testify of Me.”

“Comparing spiritual things with spiritual.”

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### LEVITICUS I.

3. And the Lord called unto him and spake unto him out of the tabernacle in the congregation, saying, Speak unto the children of Israel, and say unto them, If any man of you bring an offering unto the Lord, ye shall bring your offering of the herd, or of the flock, or of the cattle, even of the herd, and of the flock. If his offering be a burnt sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own free will at the door of the tabernacle in the congregation before the Lord.

And he shall put his hand upon the head of the burnt offering; and it shall be accepted for him to make atonement.

9. And the priests, Aaron's sons, shall lay the parts, the head, and the order upon the wood that is on the altar: but his entrails and his legs shall he wash in water, and the priest shall burn all on the

### NEW TESTAMENT.

Eph. v. 27. That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.

Rom. v. 10, 11. If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.

Eph. v. 2. . . . . Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet smelling savour

## LEVITICUS I.

altar, to be a burnt sacrifice, an offering made by fire, of a sweet savour unto the Lord.

*Chap. ii. 1, 2.* And when any will offer a meat offering unto the Lord, his offering shall be of fine flour; and he shall pour oil upon it, and put frankincense thereon: and he shall bring it to Aaron's sons the priests: and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the priest shall burn the memorial of it upon the altar, to be an offering made by fire, of a sweet savour unto the Lord.

*v. 11, 12.* No meat offering, which ye shall bring unto the Lord, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the Lord made by fire. As for the oblation of the firstfruits, ye shall offer them unto the Lord: but they shall not be burnt on the altar for a sweet savour.

*v. 13.* And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering: with all thine offerings thou shalt offer salt.

*Chap. iv. 1—3.* And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord concerning things which ought not to be done, and shall do against any of them: if the priest that is anointed do sin according to the sin of the people; then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering.

*v. 13—17.* And if the whole congregation of Israel sin through ignorance, . . .

## NEW TESTAMENT.

*Acts x. 4.* And when he looked on him, he was afraid, and said, What is it, Lord? And he said unto him, Thy prayers and thine alms are come up for a memorial before God.

*Luke xxii. 19.* . . . This is my body which is given for you: this do in remembrance of me.

*Chap. xii. 1, 2.* . . . Beware ye of the leaven of the Pharisees, which is hypocrisy: For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

*Mark ix, 49, 50.* For every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good: but the salt have lost his saltiness, wherewith shall ye season it? Have salt in yourselves, and have peace one with another.

*1 Tim. i. 13.* Who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did ignorantly in unbelief.

*Heb. ix. 12—16.* Neither by the blood of goats and calves, but by his own blood

## LEVITICUS IV.

the sin, which they have sinned : it is known, then the congregation offer a young bullock for the sin, and him before the tabernacle of the congregation. And the elders of the congregation shall lay their hands upon the head of the bullock before the Lord : and the bullock shall be killed before the Lord. The priest that is anointed shall bring the bullock's blood to the tabernacle of the congregation : and the priest shall dip his finger in some of the blood, and sprinkle it seven times before the Lord, before the vail.

21. And he shall do with the bullock as he did with the bullock for a sin offering, so shall he do with this : and the priest shall make an atonement for them, and shall be forgiven them. And he shall carry forth the bullock without the camp, and burn him as he burned the sin offering : it is a sin offering for the congregation.

5. v. 1. And if a soul sin, and hear the oath of swearing, and is a witness, whether he has seen or known of it ; if he do not confess, then he shall bear his iniquity.

—6. Or if a soul touch any unclean thing, whether it be a carcase of an unclean beast, or a carcase of unclean cattle, or a carcase of unclean creeping things, or be hidden from him ; he also shall be unclean, and guilty. . . . And he shall bring his trespass offering unto the Lord, a female of the flock, a lamb or a kid of the year, for a sin offering ; and the priest shall make an atonement for him concerning his sin.

7, 18. And if a soul sin, and commit any of these things which are forbidden

## NEW TESTAMENT.

he entered in once into the holy place, having obtained eternal redemption for us. . . . And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator.

Heb. ii. 17. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

Matt. v. 36, 37. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ; Nay, nay : for whatsoever is more than these cometh of evil.

John xvii. 16, 17. They are not of the world, even as I am not of the world. Sanctify them through thy truth : thy word is truth.

Chap. xv. iii. Now ye are clean through the word which I have spoken unto you.

Luke xii. 47, 48. And that servant which knew his lord's will, and prepared not him-



## LEVITICUS V.

to be done by the commandments of the Lord; though he wist it not, yet is he guilty, and shall bear his iniquity. And he shall bring a ram without blemish out of the flock: . . . and the priest shall make an atonement for him, . . . and it shall be forgiven him.

*Chap. vi. 1—7.* And the Lord spake unto Moses, saying, If a soul sin, and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or have found that which was lost, and lieth concerning it, and sweareth falsely; in any of all these that a man doeth, sinning therein: . . . he shall bring his trespass offering unto the Lord: . . . and the priest shall make an atonement for him before the Lord; and it shall be forgiven him.

*v. 12, 13.* And the fire upon the altar shall be burning in it; it shall not be put out: and the priest shall burn wood on it every morning, and lay the burnt offering in order upon it; and he shall burn thereon the fat of the peace offerings. The fire shall ever be burning upon the altar; it shall never go out.

*Chap. vii. 11, 12.* And this is the law of the sacrifice of peace offerings, which he shall offer unto the Lord. If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

*v. 13.* Besides the cakes, he shall offer for his offering leavened bread with the sacrifice of thanksgiving of his peace offerings.

## NEW TESTAMENT.

self, neither did according to his will, shall be beaten with many stripes: but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes.

*Col. iii. 9.* Lie not one to another, seeing ye have put off the old man with his deeds.

*Jude 21.* Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

*Rom. viii. 39.* Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

*Heb. xiii. 15.* By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name.

*Matt. xiii. 33.* . . . The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

## LEVITICUS VIII.

viii. 1—5. And the Lord spake unto Moses, saying, Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering; and two rams, and a basket of unleavened bread; and gather thou all the congregation together unto the door of the tabernacle of the congregation. And Moses did as the Lord commanded him; and the assembly was gathered together unto the door of the tabernacle of the congregation. And Moses said unto the congregation, This is the thing which the Lord commanded to be done.

—15. And Moses brought Aaron and his sons, and washed them with water. And he put upon him the coat, and girded him with the girdle, and clothed him with the ephod, and put the ephod upon him, and girded him with the curious girdle of the ephod, and bound it unto him. And he put the breastplate upon him: also he put in the breastplate the stones, and the Thummim. And he put the ephod upon his head; also upon the ephod he put the breastplate, the holy crown; as the Lord commanded Moses. And Moses took the anointing oil, and anointed the congregation and all that was therein, and blessed them. And he sprinkled thereof upon the altar seven times, and anointed the altar and all his vessels, both the laver and foot, to sanctify them. And he took of the anointing oil upon Aaron's head, and anointed him, to sanctify him. And he brought the bullock for the sin offering: and Aaron and his sons laid their hands upon the head of the bullock for the sin offering. And he slew it; and took the blood, and put it upon the horns of the altar round about with his finger, and purified the altar, and poured the blood at the bottom of the altar, and anointed it, to make reconciliation upon

## NEW TESTAMENT.

Heb. ix. 22, 23. Almost all things are by the law purged with blood; and without shedding of blood is no remission.

It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

*Chap. vii. 26, 27.* For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself.

*Chap. viii. 1—5.* . . . We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices: wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things.

*Chap. iv. 14, 15.* Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

## LEVITICUS IX.

*Chap. ix. 6, 7.* And Moses said, This is the thing which the Lord commanded that ye should do : and the glory of the Lord shall appear unto you. And Moses said unto Aaron, Go unto the altar, and offer thy sin offering, and thy burnt offering, and make an atonement for thyself, and for the people : and offer the offering of the people, and make an atonement for them ; as the Lord commanded.

*v. 15—24.* And he brought the people's offering, and took the goat, which was the sin offering for the people, and slew it, and offered it for sin, as the first. . . . .

He slew also the bullock and the ram for a sacrifice of peace offerings, which was for the people : and Aaron's sons presented unto him the blood, which he sprinkled upon the altar round about. . .

And Aaron lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and peace offerings.

And Moses and Aaron went into the tabernacle of the congregation, and came out, and blessed the people : and the glory of the Lord appeared unto all the people.

And there came a fire out from before the Lord, and consumed upon the altar the burnt offering and the fat : which when all the people saw, they shouted, and fell on their faces.

*Chap. x. 1, 2.* And Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered strange fire before the Lord, which he commanded them not.

And there went out fire from the Lord, and devoured them, and they died before the Lord.

*v. 3.* Then Moses said unto Aaron, This is it that the Lord spake, saying, I will be sanctified in them that come nigh

## NEW TESTAMENT.

*Heb. v. 1—3.* For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

*Eph. ii. 13—15.* But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us ; having abolished in his flesh the enmity, even the law of commandments contained in ordinances ; for to make in himself of twain one new man, so making peace.

*2 Thess. i. 8.* In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.

*John xvii. 19.* For their sakes I sanctify myself, that they also might be sanctified through the truth.

## LEVITICUS X.

fore all the people I will be  
And Aaron held his peace.

1 Moses said unto Aaron, and  
r and unto Ithamar, his sons,  
ot your heads, neither rend  
; ; lest ye die, and lest wrath  
all the people : but let your  
ie whole house of Israel, be-  
urning which the Lord hath

And the Lord spake unto  
ing, Do not drink wine nor  
c, thou, nor thy sons with thee,  
o into the tabernacle of the  
n, lest ye die : it shall be a sta-  
: throughout your generations.

. And that ye may put differen  
holy and unholy, and be-  
lean and clean ; and that ye  
the children of Israel all the  
ich the Lord hath spoken unto  
: hand of Moses.

1—8. And the Lord spake unto  
to Aaron, saying unto them,  
o the children of Israel, say-  
are the beasts which ye shall eat  
he beasts that are on the earth.  
ver parteth the hoof, and is  
ed, and cheweth the cud, among  
that shall ye eat. Neverthe-  
hall ye not eat of them that  
id, or of them that divide the  
e camel, because he cheweth  
t divideth not the hoof ; he is  
to you. . . . And the swine,  
lvide the hoof, and be cloven-  
he cheweth not the cud ; he is  
you. Of their flesh shall ye  
nd their carcase shall ye not  
are unclean to you.

. For I am the Lord your God :  
efore sanctify yourselves, and

## NEW TESTAMENT.

1 Cor. iii. 12, 13. Now if any man build  
upon this foundation gold, silver, precious  
stones, wood, hay, stubble ; every man's  
work shall be made manifest : for the day  
shall declare it, because it shall be revealed  
by fire ; and the fire shall try every man's  
work of what sort it is.

Luke xxii. 18. I say unto you, I will  
not drink of the fruit of the vine, until the  
kingdom of God shall come.

Titus i. 7. For a bishop must be blame-  
less, as the steward of God ; not selfwilled,  
not soon angry, not given to wine. . . .

Eph. 5. 18. Be not drunk with wine,  
wherein is excess ; but be filled with the  
Spirit.

1 Tim. i. 8. We know that the law is  
good, if a man use it lawfully.

John xiii. 11. For he knew who should  
betray him ; therefore said he, Ye are not  
all clean.

Acts x. 12—14. Wherein were all  
manner of four-footed beasts of the earth,  
and wild beasts, and creeping things, and  
fowls of the air.

And there came a voice to him, Rise,  
Peter ; kill and eat.

But Peter said, Not so, Lord ; for I  
have never eaten anything that is common  
or unclean.

1 Thess. iv. 7. For God hath not called  
us unto uncleanness, but unto holiness.

## LEVITICUS XI.

ye shall be holy ; for I am holy : neither shall ye defile yourselves with any manner of creeping thing that creepeth upon the earth. For I am the Lord that bringeth you up out of the land of Egypt, to be your God : ye shall therefore be holy, for I am holy.

*Chap.* xii. 1, 2. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If a woman have conceived seed, and born a man child : then she shall be unclean seven days ; according to the days of the separation for her infirmity shall she be unclean.

*v.* 3. And in the eighth day the flesh of his foreskin shall be circumcised.

*v.* 8. And if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons ; the one for the burnt offering, and the other for a sin offering : and the priest shall make an atonement for her, and she shall be clean.

*Chap.* xiii. 9—13. When the plague of leprosy is in a man, then he shall be brought unto the priest ; and the priest shall see him. . . . And if a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot, wheresoever the priest looketh : then the priest shall consider : and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague : it is all turned white : he is clean.

## NEW TESTAMENT.

*1 Peter* i. 15, 16. But as he which hath called you is holy, so be ye holy in all manner of conversation ; because it is written, Be ye holy ; for I am holy.

*Luke* ii. 22. And when the days of his purification according to the law of Moses were accomplished, they brought him to Jerusalem, to present him to the Lord.

*Luke* ii. 21. And when eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb.

*Chap.* xxiv. 1—5. Now upon the first day of the week, very early in the morning, they came unto the sepulchre, . . . and found not the body of the Lord Jesus . . . Why seek ye the living among the dead ? He is not here, but is risen.

*Luke* ii. 24. And to offer a sacrifice according to that which is said in the law of the Lord, a pair of turtle doves, or two young pigeons.

*Matt.* viii. 20. Jesus saith unto him The foxes have holes, and the birds of the air have nests ; but the Son of man hath not where to lay his head.

*Rom.* vii. 18. For I know that in me (that is, in my flesh) dwelleth no good thing.

*Matt.* ix. 13. . . . I am not come to call the righteous, but sinners to repentance.

*Luke* vii. 42. When they had nothing to pay he frankly forgave them both.

## LEVITICUS XIV.

*Chap. xiv. 1—20.* And the Lord spake unto Moses, saying, This shall be the law of the leper in the day of his cleansing: He shall be brought unto the priest: and the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper; then shall the priest command to take for him that is to be cleansed two birds alive and clean, and cedar wood, and scarlet, and hyssop: and the priest shall command that one of the birds be killed in an earthen vessel over running water: as for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the bird that was killed over the running water: and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into the open field. . . . And on the eighth day he shall take two he lambs without blemish, and one ewe lamb of the first year without blemish. . . . And the priest shall offer the burnt offering and the meat offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

*Chap. xvi. 1—10.* And the Lord spake unto Moses after the death of the two sons of Aaron, when they offered before the Lord and died; and the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy seat, which is upon the ark; that he die not: I will appear in the cloud upon the mercy seat. Thus shall Aaron come into the holy place: with a young bullock for offering, and a ram for a burnt offering. He shall put on the holy linen coat, and shall have the linen breeches upon his loins, and shall be girded with a linen girdle, and with the linen mitre shall he be clothed: these are holy garments: there-

## NEW TESTAMENT.

*Mark i. 39—45.* And he preached in their synagogues throughout all Galilee, and cast out devils. And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean. And Jesus, moved with compassion, put forth his hand, and touched him, and saith unto him, I will, be thou clean: and as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed. And he straitly charged him, and forthwith sent him away; and saith unto him, See thou say nothing to any man: but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them.

But he went out, and began to publish it much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

*1 John i. 7.* . . . The blood of Jesus Christ his Son cleanseth us from all sin.

*Heb. ix. 6—12.* Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people:

The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

(*Rev. xix. 8.* To her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints.)

Which was a figure for the time then

## LEVITICUS XVI.

fore shall he wash his flesh in water, and so put them on. And he shall take of the congregation of the children of Israel two kids of the goats for a sin offering, and one ram for a burnt offering. And Aaron shall offer his bullock of the sin offering, which is for himself, and make an atonement for himself, and for his house. And he shall take the two goats, and present them before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats: one lot for the Lord, and the other lot for the scapegoat. And Aaron shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering. But the goat, on which the lot fell to be the scapegoat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scapegoat into the wilderness.

v. 12, 13. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy seat that is upon the testimony, that he die not.

v. 14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy seat eastward; and before the mercy seat shall he sprinkle of the blood with his finger seven times.

v. 17—19. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make *an atonement for it*; and shall take of the

## NEW TESTAMENT.

present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience; which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation.

But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us.

Rev. viii. 3, 4. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God out of the angel's hand.

Heb. ix. 14. How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Heb. ix. 21, 22. Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

## LEVITICUS XVI.

## NEW TESTAMENT.

bullock, and of the blood of  
 I put it upon the horns of the  
 about. And he shall sprinkle  
 upon it with his finger seven  
 eanse it, and hallow it from  
 ess of the children of Israel.

And when he hath made an  
 ciling the holy place, and the  
 f the congregation, and the  
 all bring the live goat: and  
 lay both his hands upon the  
 live goat, and confess over  
 iniquities of the children of  
 all their transgressions in all  
 itting them upon the head of  
 I shall send him away by the  
 man into the wilderness: and  
 all bear upon him all their  
 to a land not inhabited: and  
 : go the goat in the wilder-

d the bullock for the sin offer-  
 e goat for the sin offering,  
 d was brought in to make  
 in the holy place, shall one  
 without the camp; and they  
 i the fire their skins, and their  
 eir dung.

. And this shall be a statute  
 to you: that in the seventh  
 he tenth day of the month, ye  
 your souls, and do no work at  
 it be one of your own country,  
 r that sojourneth among you:  
 day shall the priest make an  
 for you, to cleanse you, that  
 clean from all your sins before  
 It shall be a sabbath of rest  
 id ye shall afflict your souls,  
 e for ever. And the priest,  
 all anoint, and whom he shall  
 o minister in the priest's office  
 's stead, shall make the atone-  
 hall put on the linen clothes,

Heb. ix. 28. So Christ was once offered  
 to bear the sins of many; and unto them  
 that look for him shall he appear the  
 second time without sin unto salvation.

Heb. xiii. 11. For the bodies of those  
 beasts, whose blood is brought into the  
 sanctuary by the high priest for sin, are  
 burned without the camp.

Heb. x. 1—10. For the law having a  
 shadow of good things to come, and not  
 the very image of the things, can never  
 with those sacrifices which they offered  
 year by year continually make the comers  
 thereunto perfect.

For then would they not have ceased to  
 be offered? because that the worshippers  
 once purged should have had no more  
 conscience of sins.

But in those sacrifices there is a re-  
 membrance again made of sins every  
 year.

For it is not possible that the blood of  
 bulls and of goats should take away sins.

Wherefore when he cometh into the



## LEVITICUS XVI.

even the holy garments. . . . And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year. And he did as the Lord commanded Moses.

*Chap. xvii. 1—4.* And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them : This is the thing which the Lord hath commanded, saying, What man soever there be of the house of Israel, that killeth an ox, or lamb, or goat, in the camp, or that killeth it out of the camp, and bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the Lord before the tabernacle of the Lord ; blood shall be imputed unto that man ; he hath shed blood ; and that man shall be cut off from among his people.

*v. 6—9.* And the priest shall sprinkle the blood upon the altar of the Lord at the door of the tabernacle of the congregation, and burn the fat for a sweet savour unto the Lord. And they shall no more offer their sacrifices unto devils, after whom they have gone a whoring. This shall be a statute for ever unto them throughout their generations. And thou shalt say unto them, Whatsoever man there be of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt offering or sacrifice, and bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the Lord ; even that man shall be cut off from among his people.

*v. 10.* And whatsoever man there be of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood ; I will even set my face

## NEW TESTAMENT.

world, he saith, . . . . In burnt and sacrifices for sin thou hast pleasure. . . . Then said he, come to do thy will, O God. He away the first, that he may establish second. By the which will we are justified through the offering of the Jesus Christ once for all.

Rom. v. 13. For until the law in the world : but sin is not imputed there is no law.

Heb. x. 28, 29. He that despised law died without mercy under three witnesses : of how much so isment, suppose ye, shall he be worthy, who hath trodden under : Son of God, and hath counted the of the covenant, wherewith he was fied, an unholy thing ?

1 Cor. x. 19—21. What say I that the idol is any thing, or that offered in sacrifice to idols is any ?

But I say, that the things which Gentiles sacrifice, they sacrifice to and not to God : and I would not should have fellowship with devils

Ye cannot drink the cup of the and the cup of devils : ye cannot takers of the Lord's table, and the devils.

Acts xv. 28, 29. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these things ; that ye abstain from meats

## LEVITICUS XVII.

not that soul that eateth blood, and cut him off from among his people.

11. For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your sins: for it is the blood that maketh an atonement for the soul.

12, 13. Therefore I said unto the children of Israel, No soul of you shall eat flesh, neither shall any stranger that sojourneth among you eat blood. And whatsoever man there be of the children of Israel, or of the strangers that sojourn among you, which hunteth and killeth any beast or fowl that may be eaten; he shall even pour out the blood thereof, and cover it with dust.

*chap.* xviii. 1—4. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, I am the Lord your God. After the doings of the Egyptians, wherein ye dwelt, shall ye do: and after the doings of the land of Canaan, whither I bring you, shall ye do: neither shall ye walk in their ordinances. Ye shall do my judgments, keep mine ordinances, to walk therein: I am the Lord your God.

5. Ye shall therefore keep my statutes, and my judgments: which if a man do, he shall live in them: I am the Lord.

6. None of you shall approach to that which is near of kin to him, to uncover his nakedness: I am the Lord.

24. Defile not ye yourselves in any of these things: for in all these the nations are defiled which I cast out before you.

## NEW TESTAMENT.

to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well.

Matt. xxvi. 27, 28. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the New Testament, which is shed for many for the remission of sins.

Rom. iii. 24—31. Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. . . . Do we then make void the law through faith? God forbid: yea, we establish the law.

Rom. xii. 1, 2. I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

Rom. x. 5. For Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

1 Cor. v. 1. It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife.

Mark vii. 21. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders. . . .

## LEVITICUS XVIII.

v. 25. And the land is defiled : therefore I do visit the iniquity thereof upon it, and the land itself vomiteth out her inhabitants.

v. 26—28. Ye shall therefore keep my statutes and my judgments, and shall not commit any of these abominations ; neither any of your own nation, nor any stranger that sojourneth among you :

(For all these abominations have the men of the land done, which were before you, and the land is defiled ;)

That the land spue not you out also, when ye defile it, as it spued out the nations that were before you.

v. 29. For whosoever shall commit any of these abominations, even the souls that commit them shall be cut off from among their people.

v. 30. Therefore shall ye keep mine ordinance, that ye commit not any one of these abominable customs, which were committed before you, and that ye defile not yourselves therein : I am the Lord your God.

*Chap. xix. 1, 2.* And the Lord spake unto Moses, saying, Speak unto all the congregation of the children of Israel, and say unto them, Ye shall be holy : for I the Lord your God am holy.

v. 3. Ye shall fear every man his mother, and his father, and keep my sabbaths : I am the Lord your God.

## NEW TESTAMENT.

v. 23. All these evil things come from within, and defile the man.

1 Cor. vi. 9—11. Know ye not that the unrighteous shall not inherit the kingdom of God ? Be not deceived : neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God.

And such were some of you : but are washed, but ye are sanctified, but are justified in the name of the Lord Jesus, and by the Spirit of our God.

1 Cor. v. 4, 5. In the name of the Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such one unto Satan for the destruction of flesh, that the spirit may be saved in the day of the Lord Jesus.

1 Cor. iii. 17. If any man defile the temple of God, him shall God destroy : for the temple of God is holy, which temple ye are.

1 Peter i. 16. Because it is written, ye holy ; for I am holy.

Matt. v. 14, 15. Ye are the light of the world. A city that is set on an hill cannot be hid.

Neither do men light a candle, and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house.

1 Tim. v. 4. But if any widow have children or nephews, let them learn first to show piety at home, and to requite their parents : for that is good and acceptable before God.

LEVITICUS XIX.

NEW TESTAMENT.

Luke ii. 46—51. . . . After three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions. . . . And he went down with them, and came to Nazareth, and was subject unto them.

*Chap.* iv. 14—16. And Jesus returned in the power of the Spirit into Galilee. . . . And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.

4. Turn ye not unto idols, nor make yourselves molten gods: I am the Lord God.

1 Cor. x. 14. Wherefore, my dearly beloved, flee from idolatry.

5. And if ye offer a sacrifice of peaceings unto the Lord, ye shall offer it at own will.

Acts iv. 34, 35. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made to every man according as he had need.

6—8. It shall be eaten the same ye offer it, and on the morrow: and if it remain until the third day, it shall urnt in the fire. And if it be eaten l on the third day, it is abominable; all not be accepted. Therefore every that eateth it shall bear his iniquity, use he hath profaned the hallowed g of the Lord: and that soul shall be off from among his people.

Acts ii. 26. . . . My flesh shall rest in hope: because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

9, 10. And when ye reap the harvest of land, thou shalt not wholly reap the cor- of thy field, neither shalt thou gather gleanings of thy harvest. And thou shalt glean thy vineyard, neither shalt thou er every grape of thy vineyard; thou : leave them for the poor and stranger: 1 the Lord your God.

Luke xi. 41. But rather give alms of such things as ye have; and, behold, all things are clean unto you.

John xiii. 13. Ye call me Master and Lord: and ye say well; for so I am.

## LEVITICUS XIX.

v. 11. Ye shall not steal, neither deal falsely, neither lie one to another.

v. 12. And ye shall not swear by my name falsely, neither shalt thou profane the name of thy God: I am the Lord.

v. 13. Thou shalt not defraud thy neighbour, neither rob him: the wages of him that is hired shall not abide with thee all night until the morning.

v. 14. Thou shalt not curse the deaf, nor put a stumblingblock before the blind, but shalt fear thy God: I am the Lord.

v. 15. Ye shall do no unrighteousness in judgment: thou shalt not respect the person of the poor, nor honour the person of the mighty: but in righteousness shalt thou judge thy neighbour.

v. 16. Thou shalt not go up and down as a talebearer among thy people: neither shalt thou stand against the blood of thy neighbour: I am the Lord.

v. 17. Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him.

v. 18. Thou shalt not avenge, nor bear any grudge against the children of thy

## NEW TESTAMENT.

Eph. 4. 28, 29. Let him that stole no more: but rather let him labour, ing with his hands the thing which is that he may have to give to him needeth. Let no corrupt communication proceed out of your mouth, but that is good to the use of edifying, that minister grace unto the hearers.

James v. 12. But above all things, brethren, swear not, neither by heaven, neither by the earth, neither by any oath: but let your yea be yea; and nay, nay: lest ye fall into condemnation.

1 Thess. iv. 6. That no man go about to defraud his brother in any manner, because that the Lord is the avenger of such, as we also have forewarned you testified.

1 Peter ii. 17. Honour all men. the brotherhood. Fear God.

James ii. 10. For whosoever shall break the whole law, and yet offend in one point, he is guilty of all.

Matt. xxvi. 59. Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death; but found none.

Matt. xviii. 15. Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: he shall hear thee; thou hast gained thy brother.

1 Tim. v. 20. Them that sin before all, that others also may fear.

Rom. xii. 17. Recompense to no man evil for evil.

LEVITICUS XIX.

people, but thou shalt love thy neighbour as thyself: I am the Lord.

v. 23—25. And when ye shall come into the land, and shall have planted all manner of trees for food, then ye shall count the fruit thereof as uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

But in the fourth year all the fruit thereof shall be holy to praise the Lord withal.

And in the fifth year shall ye eat the fruit thereof, that it may yield unto you the increase thereof: I am the Lord your God.

v. 28. Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord.

v. 31. Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I am the Lord your God.

v. 32. Thou shalt rise up before the hoary head, and honour the face of the old man, and fear thy God: I am the Lord.

v. 35. Ye shall do no unrighteousness in judgment, in meteyard, in weight, or in measure.

NEW TESTAMENT.

Eph. iv. 31. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

Rom. vii. 12. Wherefore the law is holy, and the commandment holy, and just, and good.

1 Thess. iv. 13, 14. But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

Acts xvi. 16—18. And it came to pass as we went to prayer, a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying; the same followed Paul and us. . . . But Paul, being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

1 Tim. v. 1. Rebuke not an elder, but intreat him as a father.

Philemon 8, 9. Wherefore, though I might be much bold in Christ to enjoin thee, . . . yet for love's sake I rather beseech thee, being such an one as Paul the aged.

2 Cor. viii. 21. Providing for honest things, not only in the sight of the Lord, but also in the sight of men.

## LEVITICUS XIX.

v. 36. Just balances, just weights, a just ephah, and a just hin, shall ye have : I am the Lord your God, which brought you out of the land of Egypt.

v. 37. Therefore shall ye observe all my statutes, and all my judgments, and do them :

I am the Lord.

*Chap. xx. 10.* The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

*Chap. xxiii. 9—14.* And the Lord spake unto Moses, saying, Speak unto the

## NEW TESTAMENT.

2 Cor. xiii. 7. Now I pray to God that ye do no evil ; not that we should appear approved, but that ye should do that which is honest, though we be as repro-bates.

Phil. iv. 8. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report ; if there be any virtue, and if there be any praise, think on these things.

Matt. v. 17—19. Think not that I am come to destroy the law, or the prophets ; I am not come to destroy, but to fulfil . . .

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

John xiv. 23. Jesus answered and said unto him, If a man love me, he will keep my words.

*Chap. xv. 10.* If ye keep my commandments, ye shall abide in my love ; even as I have kept my Father's commandments, and abide in his love.

John viii. 4—7. They say unto him, Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned : but what sayest thou ? This they said, tempting him, that they might have to accuse him. But Jesus stooped down, and with his finger wrote on the ground, as though he heard them not. So when they continued asking him, he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her.

John xx. 1—17. The first day of the week cometh Mary Magdalene early, when

## LEVITICUS XXIII.

of Israel, and say unto them, be come into the land which I you, and shall reap the harvest when ye shall bring a sheaf of the of your harvest unto the priest: hall wave the sheaf before the be accepted for you: on the fter the sabbath the priest shall

e shall offer that day when ye sheaf, an he lamb without blemish first year, for a burnt offering

Lord. And the meat offering shall be two tenth deals of fine gled with oil, an offering made to the Lord for a sweet savour: drink offering thereof shall be of fourth part of an hin.

ye shall eat neither bread, nor corn, nor green ears, until the day that ye have brought an into your God: it shall be a statute throughout your generations in all dwellings.

-36. And the Lord spake unto saying, Speak unto the children of Israel, saying, The fifteenth day of the fifth month shall be the feast of tabernacles for seven days unto the

first day shall be an holy convocation ye shall do no servile work therein. In seven days ye shall offer an offering of fire unto the Lord: on the eighth day shall be an holy convocation for you; and ye shall offer an offering of fire unto the Lord: it is a sabbath of assembly; and ye shall do no work therein.

xxiv. 1—4. And the Lord spake unto Moses, saying, Command the children of Israel, that they bring unto thee

## NEW TESTAMENT.

it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. . . .

Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away.

Jesus saith unto her, Mary. She turned herself, and saith unto him, Rabboni; which is to say, Master.

Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

Rom. xi. 16. For if the firstfruit be holy, the lump is also holy: and if the root be holy, so are the branches.

1 Cor. xv. 20—23. Now is Christ risen from the dead, and become the firstfruits of them that slept.

For since by man came death, by man came also the resurrection of the dead. . . . But every man in his own order: Christ the firstfruits; afterward they that are Christ's at his coming.

John vii. 2—17. Now the Jews' feast of tabernacles was at hand. . . . Then the Jews sought him at the feast, and said, Where is he? . . . Now about the midst of the feast Jesus went up into the temple and taught. And the Jews marvelled, saying, How knoweth this man letters, having never learned? Jesus answered them, and said, My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.

Rev. iv. 5. . . . And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.



## LEVITICUS XXIV.

pure oil olive beaten for the light, to cause the lamps to burn continually. Without the vail of the testimony, in the tabernacle of the congregation, shall Aaron order it from the evening unto the morning before the Lord continually : it shall be a statute for ever in your generations. He shall order the lamps upon the pure candlestick before the Lord continually.

*Chap. xxv. 18—22.* Wherfore ye shall do my statutes, and keep my judgments, and do them; and ye shall dwell in the land in safety. And the land shall yield her fruit, and ye shall eat your fill, and dwell therein in safety. And if ye shall say, What shall we eat the seventh year? behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. And ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store.

*v. 23, 24.* The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land.

*v. 35—38.* And if thy brother be waxen poor, and fallen in decay with thee; then thou shalt relieve him: yea, though he be a stranger, or a sojourner; that he may live with thee. . . . Thou shalt not give him thy money upon usury, nor lend him thy victuals for increase. I am the Lord your God, which brought you forth out of the

## NEW TESTAMENT.

Luke viii. 16—18. No man who hath lighted a candle, covereth it with a vessel, or putteth it under a bed; but teth it on a candlestick, that they who enter in may see the light. For nought is secret, that shall not be made manifest; neither anything hid, that shall remain known and come abroad. Take therefore how ye hear: for whatsoever is hid to him shall be given; and whatsoever is not hid from him shall be taken even which he seemeth to have.

Luke xii. 22—31. And he said unto his disciples, Therefore I say unto you, take no thought for your life, what ye shall eat, neither for the body, what ye shall put on. The life is more than meat, and the body is more than raiment.

Consider the ravens: for they neither sow nor reap; which neither have house nor barn; and God feedeth them: how much more are ye better than the fowls? . . . And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

But rather seek ye the kingdom of God: and all these things shall be added unto you.

1 Pet. ii. 11. Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul.

Acts xi. 29. Then the disciples, when they had heard, sent Barnabas and Titus to send relief unto the brethren who dwelt in Judæa.

Gal. vi. 10. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

LEVITICUS XXV.

gypt, to give you the land of  
nd to be your God.

42. And if thy brother that  
by thee be waxen poor, and be  
thee ; thou shalt not compel  
ve as a bondservant : but as an  
ant, and as a sojourner, he shall  
ee, and shall serve thee unto the  
bilee : . . . . for they are my  
which I brought forth out of the  
gypt : they shall not be sold as

Thou shalt not rule over him with  
at shalt fear thy God.

xxvi. 3—5. If ye walk in my sta-  
keep my commandments, and  
then I will give you rain in due  
rd the land shall yield her ind  
d the trees of the field shall yield  
it. And your threshing shall  
to the vintage, and the vintage  
h unto the sowing time : and ye  
your bread to the full, and dwell  
nd safely.

-16. But if ye will not hearken  
and will not do all these com-  
nts ; and if ye shall despise my  
or if your soul abhor my judg-  
that ye will not do all my com-  
nts, but that ye break my  
: I also will do this unto you ; I  
appoint over you terror, con-  
, and the burning ague, that shall  
the eyes, and cause sorrow of  
nd ye shall sow your seed in vain,  
enemies shall eat it.

-35. And I will scatter you among  
hen, and will draw out a sword

NEW TESTAMENT.

1 Cor. vii. 22, 23. For he that is called  
in the Lord, being a servant, is the Lord's  
freeman : likewise also he that is called,  
being free, is Christ's servant.

Ye are bought with a price ; be not ye  
the servants of men.

Eph. vi. 9. And ye masters do the same  
things unto them, forbearing threatening :  
knowing that your Master also is in hea-  
ven ; neither is there respect of persons  
with him.

John xiv. 21. He that hath my com-  
mandments, and keepeth them, he it is  
that loveth me : and he that loveth me  
shall be loved of my Father, and I will  
love him, and will manifest myself to him.

Luke xviii. 29, 30. . . . There is no  
man that hath left house, or parents, or  
brethren, or wife, or children, for the king-  
dom of God's sake, who shall not receive  
manifold more in this present time, and in  
the world to come life everlasting.

1 Cor. xi. 32. But when we are judged,  
we are chastened of the Lord, that we  
should not be condemned with the world.

Heb. xii. 6—8. For whom the Lord  
loveth he chasteneth, and scourgeth every  
son whom he receiveth. . . . But if ye  
be without chastisement, whereof all are  
partakers, then are ye bastards, and not  
sons.

Rev. iii. 19. As many as I love, I re-  
buke and chasten : be zealous therefore,  
and repent.

Mark ii. 27. He said unto them, The  
sabbath was made for man.

## LEVITICUS XXVI.

after you : and your land shall be desolate, and your cities waste. Then shall the land enjoy her sabbaths. . . . As long as it lieth desolate it shall rest ; because it did not rest in your sabbaths, when ye dwelt upon it.

v. 40—42. If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me ; and that I also have walked contrary unto them, and have brought them into the land of their enemies ; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity : then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember ; and I will remember the land.

v. 43, 44. . . . Because, even because they despised my judgments, and because their soul abhorred my statutes. And yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them : for I am the Lord their God.

v. 45. But I will for their sakes remember the covenant of their ancestors, whom I brought forth out of the land of Egypt in the sight of the heathen, that I might be their God : I am the Lord.

v. 46. These are the statutes and judgments and laws, which the Lord made

## NEW TESTAMENT.

Heb. ii. 2. . . . Every transgression and disobedience received a just recompence of reward.

1 John i. 8—10. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

If we say that we have not sinned, we make him a liar, and his word is not in us.

Rom. xi. 1, 2. I say then, Hath God cast away his people? God forbid. For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin.

God hath not cast away his people which he foreknew. . . .

Chap. xi. 27—33. For this is my covenant unto them, when I shall take away their sins.

As concerning the gospel, they are enemies for your sakes : but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance. . . .

O the depth of the riches both of the wisdom and knowledge of God ! how unsearchable are his judgments, and his ways past finding out !

John i. 17. For the law was given by Moses.

LEVITICUS XXVI.

between him and the children of Israel in  
mount Sinai by the hand of Moses.

NEW TESTAMENT.

*Chap. ix. 28, 29.* Then they reviled  
him, and said, Thou art his disciple; but  
we are Moses' disciples. We know that  
God spake unto Moses. . . .

*Chap. v. 46.* . . . Had ye believed  
Moses, ye would have believed me: for  
he wrote of me.



THE  
HARMONY OF SCRIPTURE;  
SHOWING  
THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

*The Book of Numbers.*

COLLATED BY THOS. FEARNLEY.

“Whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures might have hope.”

“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.”

“Comparing spiritual things with spiritual.”

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never things were written aforetime were written for our learning, that we might by the grace of the Lord have peace and comfort of the Scriptures might have hope."—ROM. xv. 4.

## NUMBERS I.

r—3. And the Lord spake in the wilderness of Sinai, in the congregation, on the first of the second month, in the second year, after they were come out of the land of Egypt, saying, Take ye the sum of the congregation of the children of Israel, by their families, by the house of their fathers, with the number of their persons, every male by their polls; from twenty years old and upward, all that are able to go to war in Israel: thou shalt number them by their armies.

with you there shall be a man  
ibe; every one head of the  
fathers.

. So were all those that were  
f the children of Israel; . . .  
y that were numbered were  
thousand and three thousand  
dred and fifty. . . . For the  
spoken unto Moses, saying,  
alt not number the tribe of  
ake the sum of them among

**NEW TESTAMENT.**

John x. 3, 4. . . . . He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

**Luke vi. 13.** And when it was day, he called unto him his disciples : and of them he chose twelve, whom also he named apostles.

Rev. vii. 4—9. And I heard the number of them which were sealed : and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel . . . . After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the



## NUMBERS I.

the children of Israel : but thou shalt appoint the Levites over the tabernacle of testimony, and over all the vessels thereof. . . . And when the tabernacle setteth forward, the Levites shall take it down ; and when the tabernacle is to be pitched, the Levites shall set it up : and the stranger that cometh nigh shall be put to death.

*Chap. ii. 1, 2.* And the Lord spake unto Moses, and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house : far off about the tabernacle of the congregation shall they pitch.

*v. 3.* And on the east side toward the rising of the sun shall they of the standard of the camp of Judah pitch throughout their armies : and Nahshon the son of Amminadab shall be captain of the children of Judah.

*v. 34.* And the children of Israel did according to all that the Lord commanded Moses : so they pitched by their standards, and so they set forward, every one after their families, according to the house of their fathers.

*Chap. iii. 42—51.* And Moses numbered, as the Lord commanded him, all the firstborn among the children of Israel. And all the firstborn males by the number of names, from a month old and upward, of those that were numbered of them, were twenty and two thousand two hundred and three score and thirteen.

And the Lord spake unto Moses, saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle ; and the Levites shall be mine : I am the Lord.

And for those that are to be redeemed of the two hundred and threescore and

## NEW TESTAMENT.

throne, and before the Lamb, clothed with white robes, and palms in their hands.

*1 Cor. xiv. 33.* For God is not author of confusion, but of peace, as all churches of the saints.

*Matt. i. 3, 4.* And Judas begat Phares and Zara of Thamar ; and Phares begat Esrom ; and Esrom begat Aram ; and Aram begat Aminadab ; and Aminadab begat Naasson. . . .

*Rom. viii. 29,* For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among man-brethren.

*Col. i. 15.* Who is the image of the invisible God, the firstborn of every creature

*Rom. xii. 1.* I beseech you therefore brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

*1 Peter i. 18, 19.* Forasmuch as ye know that ye were not redeemed with corrupt

## NUMBERS III.

of the firstborn of the children of which are more than the Levites ; it even take five shekels apiece by after the shekel of the sanctuary you take.

And thou shalt give the money, with the odd number of them is to be added, unto Aaron and to his sons. . . . Moses gave the money of them redeemed unto Aaron and to his sons, according to the word of the Lord commanded Moses.

vi. 13—18. And this is the law of the Nazarite, when the days of his vow are fulfilled : he shall be brought before the door of the tabernacle of the congregation : and he shall offer his offering unto the Lord. . . .

And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering . . . . And the priest shall shave the head of his separation before the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the offerings.

—27. And the Lord spake unto Moses, saying, Speak unto Aaron and his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The Lord bless thee, and keep thee : the Lord make his face to shine upon thee, and be gracious unto thee : the Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel ; and I will bless them.

vii. 1—10. And it came to pass in that day that Moses had fully set up the tabernacle, and had anointed it, and

## NEW TESTAMENT.

with precious things, as silver and gold, . . . . but with the precious blood of Christ, as of a lamb without blemish and without spot.

2 Cor. viii. 3—5. For to their power, I bear record, yea, and beyond their power they were willing of themselves ; praying us with much entreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

Acts xxi. 23—26. Do therefore this that we say to thee : We have four men which have a vow on them ; them take and purify thyself with them, and be at charges with them, that they may shave their heads : and all may know that those things, whereof they were informed concerning thee, are nothing ; but that thou thyself also walkest orderly, and keepest the law. . . .

Then Paul took the men, and the next day purifying himself with them entered into the temple, to signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.

Eph. i. 3—6. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ : according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love : having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved.

Luke xix. 29—31. And it came to pass, when he was come nigh to Bethphage and Bethany, at the mount called the Mount

## NUMBERS VII.

sanctified it, and all the instruments thereof, both the altar and all the vessels thereof, and had anointed them, and sanctified them; That the princes of Israel, heads of the house of their fathers, who were the princes of the tribes, and were over them that were numbered, offered: and they brought their offering before the Lord, six covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox: and they brought them before the tabernacle.

And the Lord spake unto Moses, saying, Take it of them, that they may be to do the service of the tabernacle of the congregation; and thou shalt give them unto the Levites, to every man according to his service. . . .

And the princes offered for the dedicating of the altar in the day that it was anointed, even the princes offered their offering before the altar.

v. 11. And the Lord said unto Moses, They shall offer their offering, each prince on his day, for the dedicating of the altar.

v. 12—17. And he that offered his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah: And his offering was one silver charger, the weight thereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat offering: one spoon of ten shekels of gold, full of incense: one young bullock, one ram, one lamb of the first year, for a burnt offering: one kid of the goats for a sin offering: and for a sacrifice of peace offerings, two oxen, five rams, five he goats, five lambs of the first year: this was the offering of Nahshon the son of Amminadab.

Chap. ix. 9—13. And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, If any man of you or

## NEW TESTAMENT.

of Olives, he sent two of his disciples, saying, Go ye into the village over against you; in the which at your entering ye shall find a colt tied, whereon yet never man sat: loose him, and bring him hither, and if any man ask you, Why do you loose him? thus shall ye say unto him, Because the Lord hath need of him.

1 Cor. xiv. 40. Let all things be done decently and in order.

Heb. xiii. 16—21. But to do good and to communicate forget not: for with such sacrifices God is well pleased. . . .

Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Tit. iii. 14. And let ours also learn to maintain good works for necessary uses, that they be not unfruitful.

Acts xx. 7. And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them,

NUMBERS IX.

posterity, shall be unclean by a dead body, or be in a journey et he shall keep the passover Lord.

teenth day of the second month all he keep it, and eat it with d bread and bitter herbs.

hall leave none of it unto the nor break any bone of it: ac-

all the ordinances of the pass- shall keep it. But the man that nd is not in a journey, and fore-

keep the passover, even the shall be cut off from among his ecause he brought not the offer- Lord in his appointed season, shall bear his sin.

16. And on the day that the : was reared up the cloud he tabernacle, namely, the tent timony: and at even there was tabernacle as it were the appear- e, until the morning. as alway: the cloud covered it and the appearance of fire by

23. And when the cloud was from the tabernacle, then after children of Israel journeyed : place where the cloud abode, children of Israel pitched their . . .

commandment of the Lord they their tents, and at the comand- the Lord they journeyed: they charge of the Lord, at the com- t of the Lord by the hand of

x. 1—9. And the Lord spake eses, saying, Make thee two of silver; of a whole piece shalt e them: that thou mayest use

NEW TESTAMENT.

ready to depart on the morrow: and continued his speech until midnight.

Heb. x. 23—25. Let us hold fast the profession of our faith without wavering; (for he is faithful that promised;) and let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together, as the manner of some is: but exhorting one another: and so much the more as ye see the day approaching.

Matt. xxviii. 20. . . . And, lo, I am with you alway, even unto the end of the world.

Acts vii. 38. This is he, that was in the church in the wilderness. . . .

Acts xvi. 6—12. Now when they had gone throughout Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia, after they were come to Mysia, they assayed to go into Bithynia: but the spirit suffered them not. . . .

And a vision appeared to Paul in the night; . . . and after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them. . . . and we were in the city abiding certain days.

1 Cor. xiv. 7, 8. Even things without life giving sound, whether pipe or harp, except they give a distinction in the sounds, how should it be known what

## NUMBERS X

them for the calling of the assembly, and for the journeying of the camps. . . . but when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets : and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppreseth you, then ye shall blow an alarm with the trumpets ; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies.

v. 29—32. And Moses said unto Hobab, the son of Raguel the Midianite, Moses' father-in-law, We are journeying unto the place of which the Lord said, I will give it you : come thou with us, and we will do thee good : for the Lord hath spoken good concerning Israel.

And he said unto him, I will not go ; but I will depart to mine own land, and to my kindred. And he said, Leave us not, I pray thee ; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes, and it shall be, if thou go with us, yea, it shall be, that what goodness the Lord shall do unto us, the same will we do unto thee.

v. 33—36. And they departed from the mount of the Lord three days' journey : and the ark of the covenant of the Lord went before them in the three days' journey, to search out a resting-place for them. And the cloud of the Lord was upon them by day, when they went out of the camp.

And it came to pass, when the ark set forward, that Moses said, Rise up, Lord, and let thine enemies be scattered ; and let them that hate thee flee before thee.

And when it rested, he said, Return, O Lord, unto the many thousands of Israel.

## NEW TESTAMENT.

is piped or harped ? for if the true give an uncertain sound, who shall pare himself to the battle ?

Heb. xiii. 14. For here have we no continuing city, but we seek one to come.

1 Thess. ii. 3—8. For our exhortation was not of deceit, nor of uncleanness in guile ; . . . . But we were gentle among you, even as a nurse cherisheth children : So being affectionately desirous of you, we were willing to have imparted unto you, not the gospel of God only, but also our own souls, because ye were dear unto us.

Rev. xxii. 17. And the spirit and the bride say, Come. And let him that heareth, say, Come.

Matt. xxi. 29. He answered and said, I will not : but afterward he repented and went.

John xiv. 2—6. . . . I go to prepare a place for you : And if I go and prepare a place for you, I will come again, and receive you unto myself ; that where I am, ye may be also. And whither I go, ye know, and the way ye know. Then he saith unto him, Lord, we know not whither thou goest ; and how can we know the way ? Jesus saith unto him, I am the way, the truth, and the life : no man cometh unto the Father, but by me.

NUMBERS XI.

i. 1—10. And when the people  
d, it displeased the Lord: and the  
d it; and the anger of the Lord  
ed; and the fire of the Lord  
ong them, and consumed them  
in the uttermost parts of the  
. . . And the mixed multitude  
among them fell a lusting: and  
en of Israel also wept again, and  
shall give us flesh to eat? . . .  
oses heard the people weep  
t their families, every man in  
of his tent: and the anger of the  
kindled greatly; Moses also was

and Moses said unto the Lord,  
hast thou afflicted thy servant?  
fore have I not found favour in  
that thou layest the burden of  
ple upon me.

3. Have I conceived all this  
ave I begotten them, that thou  
ay unto me, carry them in thy  
a nursing father beareth the  
ild, unto the land which thou  
nto their fathers? Whence  
ave flesh to give unto all this  
r they weep unto me, saying,  
sh that we may eat.

8. And the Lord said unto  
ther unto me seventy men of  
of Israel, whom thou knowest to  
ers of the people, and officers  
; and bring them unto the  
of the congregation, that they  
there with thee.  
will come down and talk with  
: and I will take of the spirit  
pon thee, and will put it upon  
l they shall bear the burden of  
with thee, that thou bear it not  
ie.

thou unto the people, sanctify

NEW TESTAMENT.

Matt. vi. 24, 25. . . . . Ye cannot  
serve God and mammon. Therefore I  
say unto you, Take no thought for your  
life, what ye shall eat, or what ye shall  
drink: nor yet for your body, what ye  
shall put on. Is not the life more than  
meat, and the body than raiment?

Rom. vi. 15—21. What then? shall we  
sin, because we are not under the law, but  
under grace? God forbid. Know ye not,  
that to whom ye yield yourselves servants  
to obey, his servants ye are to whom ye  
obey; whether of sin unto death, or of  
obedience unto righteousness? . . . What  
fruit had ye then in those things whereof  
ye are now ashamed? for the end of those  
things is death.

2 Cor. 11. 28. Beside those things that  
are without, that which cometh upon  
me daily, the care of all the churches.

Matt. xv. 32, 33. Then Jesus called his  
disciples, and said, I have compassion on  
the multitude, because they continue with  
me now three days, and have nothing to  
eat: and I will not send them away fast-  
ing, lest they faint in the way.

And his disciples say unto him, Whence  
should we have so much bread in the wil-  
derness, as to fill so great a multitude.

Luke x. 1. After these things the Lord  
appointed other seventy also, and sent  
them two and two before his face into  
every city and place, whither he himself  
would come.

## NUMBERS XI.

yourself against to-morrow, and ye shall eat flesh.

v. 25, 26. And the Lord came down in a cloud, and spake unto him, and took of the spirit that was upon him, and gave it unto the seventy elders : and it came to pass, that, when the spirit rested upon them, they prophesied, and did not cease. But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad : and the spirit rested upon them ; and they were of them that were written, but went not out unto the tabernacle : and they prophesied in the camp.

v. 27, 28. And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp.

And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them.

v. 29. And Moses said unto him, Enviest thou for my sake ? would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them !

v. 31—33. And there went forth a wind from the Lord, and brought quails from the sea, and let them fall by the camp, as it were a day's journey on this side, and as it were a day's journey on the other side, round about the camp, and as it were two cubits high upon the face of the earth.

And the people stood up all that day, and all that night, and all the next day, and they gathered the quails : he that gathered least gathered ten homers : and they spread them all abroad for themselves round about the camp.

And while the flesh was yet between their teeth, ere it was chewed, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.

## NEW TESTAMENT.

Acts ii. 17, 18. And it shall pass in the last days, saith the Lord, I will pour out of my Spirit upon all your sons and your daughters : and your young men shall dream dreams, and your old men shall dream dreams : and on my servants and handmaidens I will pour out in due season of my Spirit ; and they shall prophesy.

Luke ix. 49, 50. And John answered and said, Master, we saw one cast out devils in thy name ; and we forbid him, because he followeth not with us.

And Jesus said unto him, Forbid him not : for he that is not against us is for us.

1 Cor. xiv. 5. I would that ye all spake with tongues, but rather that ye should prophesy : for greater is he that prophesies than he that speaketh with tongues.

1 Cor. x. 11. Now all these things happened unto them for examples, and are written for our admonition, upon whom the ends of the world are come.

Heb. x. 30, 31. For we know that if we neglect these things, we shall bring upon ourselves a juster vengeance, saith the Lord again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God.

## NUMBERS XII.

ii. 1—2. And Miriam and Aaron  
 against Moses because of the  
 woman whom he had married :  
 married an Ethiopian woman.  
 They said, Hath the Lord indeed  
 spoken by Moses? hath he not  
 spoken to us? And the Lord heard

and he said, Hear now my words :  
 a prophet among you I the Lord  
 myself known unto him in a  
 dream will speak unto him in a

My servant Moses is not so, who  
 is in all mine house.  
 I will I speak mouth to mouth,  
 openly, and not in dark speeches ;  
 multitude of the Lord shall he  
 herefore then were ye not afraid  
 against my servant Moses?

. And the anger of the Lord  
 was kindled against them. . . . And  
 departed from off the taber-  
 nacle, behold, Miriam became leprous  
 now : . . . And Moses cried  
 unto the Lord, saying, Heal her now, O  
 Lord, I beseech thee.

And the Lord said unto Moses, If her  
 face be spotted, should she  
 be carried seven days? let her be  
 without the camp seven days, and  
 then let her be received in again.

## NEW TESTAMENT.

Heb. xiii. 4. Marriage is honourable in  
 itself, and the bed undefiled : but whore-  
 mongers and adulterers God will judge.

Luke i. 21, 22. And the people waited  
 for Zacharias, and marvelled that he  
 tarried so long in the temple. And when  
 he came out, he could not speak unto  
 them : and they perceived that he had  
 seen a vision in the temple. . . .

Heb. iii. 1, 2. Wherefore, holy brethren,  
 partakers of the heavenly calling, consider  
 the Apostle and High Priest of our pro-  
 fession, Christ Jesus ; Who was faithful  
 to him that appointed him, as also Moses  
 was faithful in all his house.

Mark ix. 2—4. . . . And he was  
 transfigured before them : and his raiment  
 became shining, exceeding white as snow ;  
 so as no fuller on earth can white them.

And there appeared unto them Elias  
 with Moses : and they were talking with  
 Jesus.

1 Cor. xiii. 12. For now we see through  
 a glass, darkly ; but then face to face :  
 now I know in part ; but then shall I  
 know even as also I am known.

Heb. xii. 9, 10. We have had fathers of  
 our flesh who corrected us, and we gave  
 them reverence : shall we not much rather  
 be in subjection unto the Father of spirits  
 and live?

For they verily for a few days chastened  
 us after their own pleasure ; but he for  
 our profit, that we might be partakers of  
 his holiness.



## NUMBERS XIII.

*Chap.* xiii. 1—28. And the Lord spake unto Moses, saying, Send thou men that they may search the land of Canaan, which I give unto the children of Israel : of every tribe of their fathers shall ye send a man, every one a ruler among them. . . .

And they returned from searching the land after forty days. . . .

And they told him, and said, We came unto the land whither thou sentest us, and surely it floweth with milk and honey ; and this is the fruit of it.

Nevertheless the people be strong that dwell in the land, and the cities are walled, and very great ; and moreover we saw the children of Anak there.

v. 30, 31. And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it ; for we are well able to overcome it.

But the men that went up with him said, We be not able to go up against the people ; for they are stronger than we.

v. 32. And they brought up an evil report of the land which they had searched unto the children of Israel, saying, The land, through which we have gone to search it, is a land that eateth up the inhabitants thereof ; and all the people that we saw in it are men of great stature.

*Chap.* xiv. 1—3. And all the congregation lifted up their voice, and cried ; and the people wept that night. And all the children of Israel murmured against Moses and against Aaron ; and the whole congregation said unto them, Would God that we had died in the land of Egypt ! or would God we had died in this wilder-

## NEW TESTAMENT.

Luke ix. 23. And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me.

Heb. xii. 25, If they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven.

Mark xi. 20—23. And in the morning, as they passed by, they saw the fig tree dried up from the roots. And Peter calling to remembrance saith unto him, Master, Behold, the fig tree which thou cursedst is withered away. And Jesus answering saith unto them, Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea ; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass ; he shall have whatsoever he saith.

2 Peter ii. 2. And many shall follow their pernicious ways ; by reason of whom the way of truth shall be evil spoken of.

*Chap.* ii. 21. For it had been better for them not to have known the way of righteousness, than after they have known, to turn from the holy commandment delivered unto them.

Heb. x. 38. Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

NUMBERS XIV.

d wherefore hath the Lord brought his land, to fall by the sword, that s and our children should be a re it not better for us to return pt.

And they said one to another, Let a captain, and let us return into

9. And Joshua the son of Nun ab the son of Jephunneh, which hem that searched the land, rent hes :

ney spake unto all the company children of Israel, saying, The ich we passed through to search exceeding good land.

Lord delight in us, then he will into this land, and give it us ; a ch floweth with milk and honey. rebel not ye against the Lord ear ye the people of the land ; are bread for us : their defence is from them, and the Lord is with them not.

But all the congregation bade stone h stones. And the glory of the eared in the tabernacle of the con- i before all the children of Israel.

2. And the Lord said unto Moses, ag will this people provoke me ? long will it be ere they believe all the signs which I have shewed em ? I will smite them with the e, and disinherit them, and will f thee a greater nation and than they.

14. And Moses said unto the en the Egyptians shall hear it, i broughtest up this people in thy om among them ; ) And they

NEW TESTAMENT.

Acts vii. 39. To whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt.

Luke ix. 24. For whosoever will save his life shall lose it : but whosoever will lose his life for my sake, the same shall save it.

Chap. xii. 4. And I say unto you my friends, Be not afraid of them that kill the body, and after that have no more that they can do.

Acts vii. 59. And they stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit.

Matt. xi. 20. Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

## NUMBERS XIV.

will tell it to the inhabitants of this land : for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by day time in a pillar of a cloud, and in a pillar of fire by night.

v. 15, 16. Now if thou shalt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he 'swore unto them, therefore he hath slain them in the wilderness.

v. 17—20. And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken saying,

The Lord is longsuffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation.

Pardon, I beseech thee, the iniquity of this people according unto the greatness of thy mercy, and as thou hast forgiven this people, from Egypt even until now.

And the Lord said, I have pardoned according to thy word.

v. 21, 22. But as truly as I live, all the earth shall be filled with the glory of the Lord.

Because all those men which have seen my glory, and my miracles, which I did in Egypt and in the wilderness, and have tempted me now these ten times, and have not hearkened to my voice.

v. 23, 24. Surely they shall not see the land which I swore unto their fathers, neither shall any of them that provoked me see it :

But my servant Caleb, because he had another spirit with him, and hath followed me fully, him will I bring into the land

## NEW TESTAMENT.

Matt. xviii. 20. For where two or three are gathered together in my name, I am in the midst of them.

Chap. xviii. 18. Verily I say unto you, Whatsoever ye shall bind on earth, shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

1 John v. 14—16. And this is the confidence that we have in him, that whatsoever we shall ask, he shall give us : . . . If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life, that his sin may not unto death.

Titus ii. 11. For the grace of God that bringeth salvation hath appeared to all men.

Luke xiv. 24. For I say unto you, none of those men which were with me at the supper shall taste of my supper.

Heb. iii. 16—19. For some of them had heard, did provoke : howbeit in their hearts they rebelled against the voice of the Lord, that came out of Egypt by Moses.

But with whom was he grieved forty years ? was it not with them that sinned, whose carcases fell in the wilderness ?

## NUMBERS XIV.

into he went; and his seed shall  
is it.

6, 27. And the Lord spake unto  
; and unto Aaron, saying, How long  
I bear with this evil congregation,  
murmur against me? I have heard  
urmurings of the children of Israel,  
they murmur against me.

8—30. Say unto them, As truly as I  
aith the Lord, as ye have spoken in  
ears, so will I do to you.  
ar carcasses shall fall in this wilder-  
and all that were numbered of you,  
ling to your whole number, from  
y years old and upward, which have  
ured against me, Doubtless ye shall  
me into the land, concerning which  
re to make you dwell therein, save  
the son of Jephunneh, and Joshua  
n of Nun.

31—34. But your little ones which  
d should be a prey, them will I bring  
d they shall know the land which ye  
despised.

t as for you, your carcasses, they shall  
this wilderness. And your children  
wander in the wilderness forty years,  
bear your whoredoms, until your  
ses be wasted in the wilderness.  
er the number of the days in which  
arched the land, even forty days,  
day for a year, shall ye bear your  
ities, even forty years, and ye shall  
my breach of promise.

36—39. And the men which Moses  
o search the land, who returned, and  
all the congregation to murmur  
st him, by bringing up a slander upon  
nd. Even those men that did bring  
e evil report upon the land, died by  
ague before the Lord.

## NEW TESTAMENT.

And to whom swear he that they should  
not enter into his rest, but to them that  
believed not? So we see that they could  
not enter in because of unbelief.

Matt. xvii. 17. Then Jesus answered  
and said, O faithless and perverse genera-  
tion, how long shall I be with you? how  
long shall I suffer you.

1 Cor. x. 5, 6. But with many of them  
God was not well pleased: for they were  
overthrown in the wilderness.

Now these things were our examples, to  
the intent that we should not lust after evil  
things, as they also lusted.

Heb. iv. 1—3. Let us therefore fear,  
lest, a promise being left us of entering  
into his rest, any of you should seem to  
come short of it.

For unto us was the gospel preached, as  
well as unto them: but the word preached  
did not profit them, not being mixed with  
faith in them that heard it.

For we which have believed do enter  
into rest, as he said, As I have sworn in  
my wrath, if they shall enter into my rest:  
although the works were finished from the  
foundation of the world.

Jude 5, 6. I will therefore put you in  
remembrance, though ye once knew this,  
how that the Lord, having saved the  
people out of the land of Egypt, after-  
ward destroyed them that believed not.

And the angels which kept not their  
first estate, but left their own habitation,

## NUMBERS XIV.

But Joshua the son of Nun, and Caleb the son of Jephunneh, which were of the men that went to search the land, lived still.

And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

v. 40—45. And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we be here, and will go up unto the place which the Lord hath promised for we have sinned.

And Moses said, Wherefore now do ye transgress the commandment of the Lord? but it shall not prosper.

Go not up, for the Lord is not among you; that ye be not smitten before your enemies.

For the Amalekites and the Canaanites, are there before you, and ye shall fall by the sword: because ye are turned away from the Lord, therefore the Lord will not be with you.

But they presumed to go up unto the hill top: nevertheless the ark of the covenant of the Lord, and Moses departed not out of the camp.

Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and discomfited them, even unto Hormah.

*Chap. xv. 17—20.* And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you, then it shall be, that, when ye eat of the bread of the land, ye shall offer up an heave offering unto the Lord; ye shall offer up a cake of the first of your dough for an heave offering: as ye do the heave offering of the threshing-floor, so shall ye heave it.

v. 27—31. And if any soul sin through

## NEW TESTAMENT.

he hath reserved in everlasting chain darkness unto the judgment of the day.

Luke xiii. 23—25. Then said or him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate for many, I say unto you, will seek to enter in, and shall not be able.

When once the master of the house is risen up, and hath shut to the door, ye begin to stand without and to knock at the door, saying, Lord, Lord, open unto us: and he shall answer and say unto you, I know you not whence ye are.

John x. 1. Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber.

2 Tim. ii. 5. If a man also strive in mastering, yet is he not crowned, except he strive lawfully.

John xv. 5. For without me ye can do nothing.

1 Cor. ix. 11. If we have sown unto spiritual things, is it a great thing that we shall reap your carnal things?

Gal. vi. 6, 7. Let him that is taught the word communicate unto his teacher in all good things: Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.

Heb. x. 26, 27. For if we sin willfully

## MEMBERS XV.

he shall bring a she goat  
for a sin offering.  
It shall make an atonement  
that sinneth ignorantly, when  
ignorance before the Lord,  
an atonement for him ; and it  
shall be for him.

that doeth ought presumptuously  
that he be born in the land,  
he shall be reproached, the  
soul shall be cut off from  
the people. Because he hath  
despised the word of the Lord, and hath  
contemned his commandment, that soul shall  
be cut off; his iniquity shall be

## NEW TESTAMENT.

after that we have received the knowledge  
of the truth, there remaineth no more  
sacrifice for sins,

But a certain fearful looking for of judgment  
and fiery indignation, which shall  
devour the adversaries.

and while the children of  
the wilderness, they found  
numbered sticks upon the sabbath  
day that found him gathering  
unto him unto Moses and  
all the congregation : and  
ward, because it was not  
lawful to be done to him.

Heb. x. 28. He that despised Moses' law  
died without mercy under two or three  
witnesses : Of how much sorer punishment,  
suppose ye, shall he be thought worthy,  
who hath trodden under foot the Son of God,  
and hath counted the blood of the covenant,  
wherewith he was sanctified, an unholy thing,  
and hath done despite to the Spirit of grace ?

and said unto Moses, The  
law is put to death ; all the  
all stone him with stones  
publicly. And all the congregation  
without the camp, and  
cast stones, and he died ; as  
commanded Moses.

Chap. ii. 2. . . . Every transgression  
and disobedience received a just recompense  
of reward.

and the Lord spake unto  
the children of Israel, and  
they make them fringes in  
their garments throughout  
, and that they put upon  
the borders a ribband of

Matt. xxiii. 1—5. Then spake Jesus to  
the multitude, and to his disciples, saying,  
The Scribes and the Pharisees sit in  
Moses' seat :

All therefore whatsoever they bid you  
observe, that observe and do ; but do not  
ye after their works : for they say and do not.

For they bind heavy burdens and grievous  
to be borne, and lay them on men's  
shoulders ; but they themselves will not  
move them with one of their fingers.  
But all their works they do for to be

## NUMBERS XV.

own heart, and your own eyes, after which ye use to go a whoring :

That ye may remember, and do all my commandments, and be holy unto your God.

I am the Lord your God, which brought you out of the land of Egypt, to be your God : I am the Lord your God.

*Chap. xvi. 1—3.* Now Korah the son of Izhar, the son of Kohath, the Son of Levi, and Dathan and Abiram, the sons of Eliab, and On, the son of Peleth, the sons of Reuben, took men :

And they rose up before Moses, with certain of the children of Israel, two hundred and fifty princes of the assembly, famous in the congregation, men of renown :

And they gathered themselves together against Moses and against Aaron, and said unto them, Ye take too much upon you, seeing all the congregation are holy, every one of them, and the Lord is among them : wherefore then lift ye up yourselves above the congregation of the Lord.

*v. 4, 5.* And when Moses heard it, he fell upon his face : And he spake unto Korah and unto all his company, saying, Even to-morrow the Lord will show who are his, and who is holy ; and will cause him to come near unto him : even him whom he hath chosen will he cause to come near unto him.

*v. 6—11.* This do ; Take you censers, Korah, and all his company ; And put fire therein, and put incense in them before the Lord to-morrow : and it shall be that the man whom the Lord doth choose, he shall be holy : ye take too much upon you ye sons of Levi.

And Moses said unto Korah, Hear, I pray you, ye sons of Levi : seemeth it but a small thing unto you, that the God of Israel hath seperated you from the congre-

## NEW TESTAMENT.

seen of men : they make broad their phylacteries, and enlarge the borders of their garments.

*John xiii. 17.* If ye know these things, happy are ye if ye do them.

*John viii. 53.* . . . . Whom makest thou thyself *x. 20.* And many of them said, He hath a devil, and is mad ; why hear ye him ?

*2 Tim. iv. 14, 15.* Alexander the coppersmith did me much evil : the Lord reward him according to his works. Of whom be thou ware also ; for he hath greatly withstood our words.

*2 Tim. ii. 19.* Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

And, Let every one that nameth the name of Christ depart from iniquity.

*1 Cor. x. 12.* Wherefore let him that thinketh he standeth take heed lest he fall.

*Chap. iii. 5.* Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man.

## NUMBERS XVI.

## NEW TESTAMENT.

of Israel, to bring you near to him—do the service of the tabernacle of God, and to stand before the congregation to minister unto them? And he brought thee near to him, and all thy brethren the sons of Levi with thee: and also the priesthood also? For which both thou and all thy company are gathered together against the Lord: and Aaron that ye murmur against him?

, 13. And Moses sent to call Dathan and Abiram, the sons of Eliab: who said, Will not come up:

a small thing that thou hast brought out of a land that floweth with milk and honey, to kill us in the wilderness, that thou make thyself altogether a head over us?

;—18. And Moses was very wroth, and said unto the Lord, Respect not thou offering: I have not taken one ass from them, neither have I hurt one of

Moses said unto Korah, Be thou and thy company before the Lord, thou, thy brethren, and Aaron, to-morrow: And every man his censer, . . . . . two hundred and fifty censers; thou also, and each of you his censer.

they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

—22. And Korah gathered all the congregation against them unto the door of the tabernacle of the congregation: and the Lord appeared unto all the congregation.

the Lord spake unto Moses and Aaron, saying, Separate yourselves from this congregation, that I may consume them in a moment. they fell upon their faces, and said,

1 Pet. ii. 13, 14. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.

2 Cor. vii. 2. Receive us; we have wronged no man, we have corrupted no man, we have defrauded no man.

Chap. xii. 12—15. Truly the signs of all apostles were wrought among you in patience, in signs, and wonders, and mighty deeds. . . . .

For I seek not yours, but you. . . . .

And I will very gladly spend and be spent for you: though the more abundantly I love you, the less I be loved.

Tit. i. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.

2 Thess. iii. 2. And that we may be delivered from unreasonable and wicked men: for all men have not faith.



## NUMBERS XVI.

O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation ?

v. 23—25. And the Lord spake unto Moses saying, Speak unto the congregation saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

And Moses rose up and went unto Dathan and Abiram ; and the elders of Israel followed him.

v. 26, 27. And he spake unto the congregation saying, Depart I pray you from the tents of these wicked men, and touch nothing of theirs, lest ye be consumed in all their sins.

So they gat up from the tabernacle of Korah, Dathan, and Abiram, on every side. And Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children :

v. 28—30. And Moses said, Hereby ye shall know that the Lord hath sent me to do all these works : for I have not done them of mine own mind.

If these men die the common death of all men, or if they be visited after the visitation of all men ; then the Lord hath not sent me.

But if the Lord make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit ; then ye shall understand that these men have provoked the Lord.

v. 31—35. And it came to pass, as he had made an end of speaking all these words, that the ground clave asunder that was under them : and the earth opened her mouth, and swallowed them up, and their houses, and all the men that appertained unto Korah, and all their goods : they and all that appertained to them, went

## NEW TESTAMENT.

Acts ii. 40. And with many other words did he testify and exhort, saying, Save yourselves from this untoward generation.

Rev. xviii. 4. And I heard another voice from heaven saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.

John v. 30—36. . . . I seek not mine own will, but the will of the Father which hath sent me. . . .

The works which the Father hath given me to finish, the same works that I bear witness of me, that the Father hath sent me.

Rev. xvi. 7. And I heard another voice of the altar say, Even so, Lord Almighty, true and righteous are thy judgments.

## NUMBERS XVI.

## NEW TESTAMENT.

into the pit, and the earth  
n them : and they perished  
; the congregation.  
Israel that were round about  
at the cry of them : for they  
he earth swallow us up also.  
re came out a fire from the  
onsumed the two hundred and  
at offered incense.

2. And the Lord spake unto  
ig, Speak unto Eleazar the son  
ie priest, that he take up the  
of the burning, and scatter  
re yonder ; for they are hal-  
. . . and they shall be a sign  
hildren of Israel : . . . and  
ade broad plates for a cover-  
altar : a memorial unto the  
Israel, that no stranger, which  
ie seed of Aaron, come near  
nse before the Lord ; that he  
lorah, and as his company : as  
id to him by the hand of Moses.

5. But on the morrow all the  
n of the children of Israel  
against Moses and against  
ng, Ye have killed the people  
l.  
me to pass, when the congre-  
gathered against Moses and  
ron, that they looked toward  
cle of the congregation : and,  
cloud covered it, and the glory  
l appeared. And Moses and  
e before the tabernacle of the  
n.  
Lord spake unto Moses, saying,  
p from among this congrega-  
may consume them as in a  
And they fell upon their faces.

8. And Moses said unto Aaron,  
ser, and put fire therein from  
r, and put on incense, and go  
o the congregation, and make

Matt. xii. 30, 31. He that is not with  
me is against me ; and he that gathereth  
not with me scattereth abroad.

Wherefore I say unto you, All manner  
of sin and blasphemy shall be forgiven  
unto men : but the blasphemy against the  
Holy Ghost shall not be forgiven unto  
men.

Luke xiii. 7—9. Then said he unto the  
dresser of his vineyard, Behold, these  
three years I come seeking fruit on this  
fig tree, and find none : cut it down ; why  
cumbereth it the ground ?

And he answering said unto him, Lord,  
let it alone this year also, till I shall dig  
about it, and dung it :

And if it bear fruit, well : and if not,  
then after that thou shalt cut it down.

1 Tim. ii. 5, 6. For there is one God,  
and one mediator between God and men,  
the man Christ Jesus ; who gave his life a  
ransom for all, to be testified in due time.

## NUMBERS XVI.

## NEW TESTAMENT.

an atonement for them: for there is wrath gone out from the Lord; the plague is begun.

And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people.

And he stood between the dead and the living; and the plague was stayed.

*v.* 49, 50. Now they that died in the plague were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

And Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

*Chap.* xvii. 1—9. And the Lord spake unto Moses, saying, Speak unto the children of Israel, and take of every one of them a rod according to the house of their fathers, of all their princes according to the house of their fathers twelve rods: write thou every man's name upon his rod. . . .

And thou shalt lay them up in the tabernacle of the congregation before the testimony, where I will meet with you.

And it shall come to pass that the man's rod, whom I shall choose, shall blossom: and I will make to cease from me the murmurings of the children of Israel, whereby they murmur against you. . . .

And it came to pass, that on the morrow Moses went into the tabernacle of witness; and, behold, the rod of Aaron for the house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

And Moses brought out all the rods from before the Lord unto all the children of Israel: and they looked, and took every man his rod.

*1 Cor.* x. 10. Neither murmur ye, some of them also murmured, and were destroyed of the destroyer.

*Rom.* xiii. 1—5. Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, revenger to execute wrath upon him that doeth evil.

Wherefore ye must needs be subject, not only for wrath, but also for conscience sake.

NUMBERS XVII.

. And the Lord said unto Aaron's rod again before the people be kept for a token against thee, and thou shalt quite take away the plague from me, that they die not. As he did so : as the Lord commanded, so did he.

19, 20, 21. And the Lord spake unto Moses, Thou shalt have no inheritance in the land, neither shalt thou have any portion among them : I am thy part and inheritance among the children of Israel.

And I have given the children of Israel the tenth in Israel for an inheritance for their service which they shall do the service of the tabernacle of the Lord.

. And the Lord spake unto Moses, Thus speak unto the Levites, saying, When ye take of the children of Israel the tithes which I have commanded them for your inheritance, then shall ye offer up an heave offering of the tithes, even a tenth part of the tithe.

. And this your heave offering shall be reckoned unto you as though it were the tithing of the threshing floor, and of the winepress. And ye shall also offer an heave offering of the Lord of all your tithes, which I have commanded the children of Israel ; and ye shall offer thereof the Lord's heave offering unto Aaron the priest. Out of all the tithes shall offer every heave offering of the Lord, of all the best thereof, and ye shall give the lowly part thereof out of it.

2. Therefore thou shalt say unto the Levites, When ye have heaved the best of the tithes, then it shall be counted unto you as the increase of the land, or, and as the increase of the

NEW TESTAMENT.

Heb. ix. 3, 4. And after the second veil, the tabernacle which is called the Holiest of all ; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant.

Heb. vii. 5. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham.

Matt. x. 9, 10. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves : for the workman is worthy of his meat.

1 Cor. ix. 13, 14. Do ye not know that they which minister about holy things live of the things of the temple ? and they which wait at the altar are partakers with the altar ? Even so hath the Lord ordained that they which preach the gospel should live of the gospel.

Luke xi. 41. . . . . Give alms of such things as ye have ; and, behold, all things are clean unto you.

Acts xxiv. 17. Now after many years I came to bring alms to my nation, and offerings.

## NUMBERS XVIII.

## NEW TESTAMENT.

And ye shall eat it in every place, ye and your households : for it is your reward for your service in the tabernacle of the congregation. And ye shall bear no sin by reason of it, when ye have heaved from it the best of it : neither shall ye pollute the holy things of the children of Israel, lest ye die.

*Chap. xix. 1—20.* And the Lord spake unto Moses and unto Aaron, saying, . . . Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein is no blemish, and upon which never came yoke : and ye shall give her unto Eleazar the priest, that he may bring her forth without the camp, and one shall slay her before his face : and Eleazar the priest shall take of her blood with his finger, and sprinkle of her blood directly before the tabernacle of the congregation seven times : and one shall burn the heifer in his sight ; her skin, and her flesh, and her blood, with her dung, shall he burn : and the priest shall take cedar wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

Then the priest shall wash his clothes, and he shall bathe his flesh in water, and afterwards he shall come into the camp, and the priest shall be unclean until the even ; and he that burneth her shall wash his clothes in water, and bathe his flesh in water, and shall be unclean until the even.

And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation : it is a purification for sin. . . .

He that toucheth the dead body of any man shall be unclean seven days. He shall purify himself with it on the third day, and on the seventh day he shall be clean : but if he purify not himself the third day, then the seventh day he shall not be clean.

Heb. ix. 13—15. For if the blood of bulls and of goats and the ashes of a heifer sprinkling the unclean ; sanctified to the purifying of the flesh : how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God ?

And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Rom. vii. 8—13. . . . For without the law sin was dead : for I was alive without the law once : but when the commandment came, sin revived, and I died. At the commandment, which was ordained for life, I found to be unto death ; for sin taking occasion by the commandment deceived me, and by it slew me. . . .

Was then that which is good made dead unto me ? God forbid. But sin, that might appear sin, working death in me, that which is good ; that sin by the commandment might become exceeding sinful.

1 John i. 5—7. . . . God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth ; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

## NUMBERS XIX.

... \*And for an unclean person shall take of the ashes of the burnt r of purification for sin, and running r shall be put thereto in a vessel : and ean person shall take hyssop, and t in the water, and sprinkle it upon tent, and upon all the vessels, and the persons that were there, and upon that touched a bone, or one slain, or dead, or a grave. . . .

at the man that shall be unclean, and not purify himself, that soul shall be off from among the congregation, because he hath defiled the sanctuary of the : the water of separation hath not sprinkled upon him ; he is unclean.

chap. xx. 1—11. Then came the child of Israel, even the whole congregation, the desert of Zin, . . . . And there no water for the congregation : and gathered themselves together against s and against Aaron. And the people e with Moses, and spake, saying, ld God that we had died when our uren died before the Lord ! . . . .

ad the Lord spake unto Moses, say—Take the rod, and gather thou the nbly together, thou, and Aaron thy r, and speak ye unto the rock be their eyes ; and it shall give forth his r, and thou shalt bring forth to them r out of the rock : so thou shalt give ongregation and their beasts drink.

nd Moses took the rod from before Lord, as he commanded him.

nd Moses and Aaron gathered the regation together before the rock, and aid unto them, Here now, ye rebels ; : we fetch you water out of this rock ? nd Moses lifted up his hand, and with od he smote the rock twice : and the r came out abundantly, and the conation drank, and their beasts also.

\* By this we can understand the figure used by the prophet Ezekiel : “Then will I sprinkle clean r upon you, and ye shall be clean.”—Chap. xxxvi. 25. Not the water of baptism, as some vainly see. This “clean water” can alone come by the great Antitype, Christ Jesus : as was written of : “So shall he sprinkle many nations.”

## NEW TESTAMENT.

John xiii. 10—15. Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit. . . .

John xix. 34, 35. . . . One of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

1 John v. 5, 6. Who is he that overcometh the world, but he that believeth that Jesus is the son of God ? This is he that came by water and blood, even Jesus Christ ; not by water only, but by water and blood.

Heb. iii. 12—15. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

But exhort one another daily, while it is called To day ; lest any of you be hardened through the deceitfulness of sin. . . . While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

2 Cor. iv. 7. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us.

Luke ix. 55. But he turned, and rebuked them, and said, Ye know not what manner of spirit ye are of.

## NUMBERS XX.

v. 12. And the Lord spake unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.

v. 14—18. And Moses sent messengers from Kadesh unto the king of Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath befallen us : how our fathers went down into Egypt, and we have dwelt in Egypt a long time ; and the Egyptians vexed us, and our fathers :

And when we cried unto the Lord, he heard our voice, and sent an angel, and hath brought us forth out of Egypt : and, behold, we are in Kadesh, a city in the uttermost of thy border :

Let us pass, I pray thee, through thy country. . . . . And Edom said unto him, Thou shalt not pass by me, lest I come out against thee with the sword.

v. 21—24. Thus Edom refused to give Israel passage through his border : wherefore Israel turned away from him.

And the children of Israel, even the whole congregation, journeyed from Kadesh, and came unto mount Hor.

And the Lord spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying, Aaron shall be gathered unto his people : for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my word at the waters Meribah.

v. 25—27. Take Aaron and Eleazar his son, and bring them up unto mount Hor : and strip Aaron of his garments, and put them upon Eleazar his son : and Aaron shall be gathered unto his people, and shall die there.

## NEW TESTAMENT.

1 Peter iii. 15. But sanctify God in your hearts.

Acts vii. 35. This Moses w refused, saying, Who made th<sup>e</sup> and a judge ? the same did God : a ruler and a deliverer by the h angel which appeared to him in

Rom. i. 31. Covenant breake: natural affection, implacable, un

Chap. xi. 22. Behold therefor ness and severity of God.

Chap. ii. 6. Who will render man according to his deeds.

Heb. vii. 23, 24. And they many priests, because they were ferred to continue by reason of *this man*, because he contin<sup>u</sup> hath an unchangeable priesth<sup>o</sup>d

## NUMBERS XX.

## NEW TESTAMENT.

did as the Lord commanded :  
it up into mount Hor in the  
e congregation.

And Moses stripped Aaron  
ents, and put them upon  
on ; and Aaron died there in  
he mount : and Moses and  
down from the mount. And  
congregation saw that Aaron  
y mourned for Aaron thirty  
the house of Israel.

4—6. And they journeyed  
Hor by the way of the Red  
iss the land of Edom : and  
the people was much dis-  
ause of the way.  
ople spake against God, and  
s, Wherefore have ye brought  
Egypt to die in the wilder-  
ere is no bread, neither is  
ter ; and our soul loatheth  
id.  
ord sent fiery serpents among  
nd they bit the people ; and  
cf Israel died.

herefore the people came to  
aid, We have sinned, for we  
against the Lord, and against  
nto the Lord, that he take  
ents from us. And Moses  
e people.  
ord said unto Moses, Make  
erpent, and set it upon a pole :  
me to pass, that every one  
, when he looketh upon it,  
nd Moses made a serpent of  
: it upon a pole, and it came  
if a serpent had bitten any  
: beheld the serpent of brass,

1—6. And the children of  
rward, and pitched in the  
ab on this side Jordan by

Rev. xiv. 13. And I heard a voice from  
heaven saying unto me, Write, Blessed are  
the dead which die n the Lord from  
henceforth : Yea, saith the Spirit, that  
they may rest from their labours ; and  
their works do follow them.

1 Cor. x. 9. Neither let us tempt Christ,  
as some of them also tempted, and were  
destroyed of serpents.

John iii. 14—16. As Moses lifted up  
the serpent in the wilderness, even so must  
the Son of man be lifted up : That who-  
soever believeth in him should not perish,  
but have eternal life. For God so loved  
the world, that he gave his only begotten  
Son, that whosoever believeth in him  
should not perish, but have everlasting  
life.



## NUMBERS XXII.

## NEW TESTAMENT.

And Balak the son of Zippor saw all that Israel had done to the Amorites.

And Moab was sore afraid of the people because they were many : and Moab was distressed because of the children of Israel.

And Moab said unto the elders of Midian, Now shall this company lick up all that are round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor was king of the Moabites at that time.

He sent messengers therefore unto Balaam the son of Beor to Pethor, which is by the river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt : behold they cover the face of the earth, and they abide over against me : Come now therefore, I pray thee, curse me this people ; for they are too mighty for me : peradventure I shall prevail, that we may smite them, and that I may drive them out of the land : for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed.

2. 7—11. And the elders of Moab and the elders of Midian departed with the rewards of divination in their hand ; and they came unto Balaam, and spake unto him the words of Balak. And he said unto them, Lodge here this night, and I will bring you word again, as the Lord shall speak unto me : and the princes of Moab abode with Balaam.

And God came unto Balaam, and said, What men are these with thee ? And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, saying, Behold, there is a people come out of Egypt, who covereth the face of the earth : come now, curse me them ; peradventure I shall be able to overcome them, and drive them out.

7. 12, 13. And God said unto Balaam, Thou shalt not go with them ; thou shalt not curse the people : for they are blessed.

Mark viii. 36. What shall it profit a man if he shall gain the whole world, and lose his own soul.

Rom. xi. 29. For the gifts and calling of God are without repentance.

## NUMBERS XXII.

## NEW TESTAMENT.

Balaam rose up in the morning,  
unto the princes of Balak, Get  
your land : for the Lord refuseth  
: leave to go with you.

17. And Balak sent yet again  
more, and more honourable than

they came to Balaam, and said to  
: saith Balak the son of Zippor,  
18, I pray thee, hinder thee from  
going to me : For I will promote thee  
: great honour, and I will do  
: thou sayest unto me : come  
I pray thee, curse me this

20. And Balaam answered and  
the servants of Balak, If Balak  
pay me his house full of silver and  
: cannot go beyond the word of  
my God, to do less or more.  
Therefore, I pray you, tarry ye also  
: night, that I may know what the  
: say unto me more. And God  
: Balaam at night, and said unto  
: the men come to call thee, rise  
: go with them ; but yet the word  
shall say unto thee, that shalt

27. And Balaam rose up in the  
and saddled his ass, and went  
: princes of Moab.

God's anger was kindled because  
and the angel of the Lord stood  
: by for an adversary against him.  
: was riding upon his ass, and his  
: mules were with him.  
: the ass saw the angel of the Lord  
in the way, and his sword drawn  
: side : and the ass turned aside out  
: y, and went into the field : and  
: mote the ass, to turn her into the

James i. 13—15. Let no man say when  
he is tempted, I am tempted of God : for  
God cannot be tempted with evil, neither  
tempteth he any man ; but every man is  
tempted, when he is drawn away of his  
own lust, and enticed.

Then when lust hath conceived, it  
bringeth forth sin : and sin, when it is  
finished, bringeth forth death.

Matt. vi. 24. No man can serve two  
masters : for either he will hate the one,  
and love the other ; or else he will hold to  
the one, and despise the other. Ye cannot  
serve God and mammon.

Jude 7. 11. Woe unto them ! for they  
have gone in the way of Cain, and ran  
greedily after the error of Balaam for  
reward.

Col. iii. 5—7. Mortify therefore your  
members which are upon the earth ; for-  
nication, uncleanness, inordinate affection,  
and evil concupiscence, and covetousness,  
which is idolatry : for which things' sake  
the wrath of God cometh on the children  
of disobedience :

## NUMBERS XXII.

## NEW TESTAMENT.

But the angel of the Lord stood in a path of the vineyards, a wall being on this side, and a wall on that side.

And when the ass saw the angel of the Lord, she thrust herself unto the wall, and crushed Balaam's foot against the wall : and he smote her again.

And the angel of the Lord went further, and stood in a narrow place, where was no way to turn either to the right hand or to the left. And when the ass saw the angel of the Lord, she fell down under Balaam : and Balaam's anger was kindled, and he smote the ass with a staff.

28—41. And the Lord opened the mouth of the ass, and she said unto Balaam, What have I done unto thee, that thou hast smitten me these three times ?

And Balaam said unto the ass, Because thou hast mocked me, I would there were a sword in mine hand, for now would I kill thee. And the ass said unto Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine unto this day ? was I ever wont to do so unto thee ? And he said, Nay.

Then the Lord opened the eyes of Balaam, and he saw the angel of the Lord standing in the way, and his sword drawn in his hand : and he bowed down his head, and fell flat on his face.

And the angel of the Lord said unto him, Wherefore hast thou smitten thine ass these three times ? behold, I went out to withstand thee, because thy way is perverse before me : and the ass saw me, and turned from me these three times : unless she had turned from me, surely now also I had slain thee, and saved her alive.

And Balaam said unto the angel of the Lord, I have sinned ; for I knew not that thou stoodest in the way against me : now therefore, if it displease thee, I will get me back again.

And the angel of the Lord said unto Balaam, Go with the men : but only the

2 Peter ii. 14—22. . . . An *heart* they have exercised with covetous practices ; cursed children : which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness ; but was rebuked for his iniquity : the dumb ass speaking with man's voice forbad the madness of the prophet.

These are wells without water, clouds that are carried with a tempest ; to whom the mist of darkness is reserved for ever.

For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

While they promise them liberty, they themselves are the servants of corruption : for of whom a man is overcome, of the same is he brought into bondage.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning.

For it had been better for them not to have known the way of righteousness, than, after they have known, to turn from the holy commandments delivered unto them.

NUMBERS XXII.

shall speak unto thee, that  
ak. So Balaam went with  
Balak.

Balak heard that Balaam was  
t out to meet him unto a  
which is in the border of  
is in the utmost coast.

said unto Balaam, Did I  
send unto thee to call thee?  
test thou not unto me? am  
indeed to promote thee to

n said unto Balak, Lo, I am  
ee: have I now any power  
nything? the word that God  
mouth that shall I speak.

n went with Balak, and they  
irjath-huzoth. And Balak  
and sheep, and sent to  
o the princes that were with

ie to pass on the morrow,  
ak Balaam, and brought him  
high places of Baal, that  
ght see the utmost part of

1—18. And Balaam said  
uild me here seven altars,  
ie here seven oxen and seven

did as Balaam had spoken;  
laam offered on every altar a  
ram.

n said unto Balak, Stand by  
ering, and I will go: per-  
: Lord will come to meet  
atsoever he sheweth me I

And he went to an high

met Balaam: and he said  
have prepared seven altars,  
ffered upon every altar a  
ram.

ord put a word in Balaam's  
iid, Return unto Balak, and  
lt speak.

NEW TESTAMENT.

But it is happened unto them according  
to the true proverb, The dog is turned to  
his own vomit again; and the sow that  
was washed to her wallowing in the mire.

2 Peter ii. 1—13. But there were false  
prophets also among the people, even as  
there shall be false teachers among you,  
who privily shall bring in damnable here-  
sies, even denying the Lord that bought  
them, and bring upon themselves swift  
destruction.

And many shall follow their pernicious  
ways; by reason of whom the way of  
truth shall be evil spoken of.

And through covetousness shall they  
with feigned words make merchandise of  
you: whose judgment now of a long time  
lingereth not, and their damnation slum-  
bereth not.

## NUMBERS XXIII.

And he returned unto him, and, lo, he stood by his burnt sacrifice, he, and all the princes of Moab.

And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, saying, Come, curse me Jacob, and come, defy Israel.

How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?

For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations.

Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his!

And Balak said unto Balaam, What hast thou done unto me? I took thee to curse mine enemies, and, behold, thou hast blessed them altogether.

And he answered and said, Must I not take heed to speak that which the Lord hath put in my mouth.

And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayst see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

And he brought him into the field of Zophim, to the top of Pisgah, and built seven altars, and offered a bullock and a ram on every altar.

And he said unto Balak, Stand here by thy burnt offering, while I meet the Lord yonder.

And the Lord met Balaam, and put a word in his mouth, and said, Go again unto Balak, and say thus.

And when he came to him, behold, he stood by his burnt offering, and the princes of Moab with him. And Balak said unto him, What hath the Lord spoken?

## NEW TESTAMENT.

For if God spared not the angels sinned, but cast them down to hell, delivered them into chains of dark to be reserved unto judgment: . . .

But these, as natural brute beasts, not to be taken and destroyed, speak even those things that they understand and shall utterly perish in their own reprobation; and shall receive the reward of unrighteousness. . . .

BERS XXIII.

NEW TESTAMENT.

p his parable, and said,  
nd hear; hearken unto  
ippor.

is not a man that he  
er the Son of Man, that  
: hath he said, and shall  
? or hath he spoken, and  
it good?  
received commandment  
hath blessed; and I can-

Titus i. 1—3. Paul a servant of God,  
and an apostle of Jesus Christ, according  
to the faith of God's elect, and the ack-  
nowledging of the truth which is after god-  
liness;

In hope of eternal life, which God, that  
cannot lie, promised before the world be-  
gan; but hath in due times manifested his  
word through preaching, which is com-  
mitted unto me according to the command-  
ment of God our Saviour.

2 Tim. ii. 13. If we believe not, yet he  
abideth faithful: he cannot deny himself.

hath not beheld iniquity  
hath he seen perverse-  
e Lord his God is with  
out of a king is among

Rom. iv. 5—8. To him that worketh  
not, but believeth on him that justifyeth  
the ungodly, his faith is counted for  
righteousness.

hem out of Egypt; he  
e strength of an unicorn.  
no enchantment against  
; there any divination  
according to this time it  
cob, and of Israel, what  
t!  
ople shall rise up as a  
t up himself as a young  
lie down until he eat of  
rink the blood of the

Even as David also describeth the  
blessedness of the man, unto whom God  
imputeth righteousness without works,  
saying, Blessed are they whose iniquities  
are forgiven, and whose sins are covered.  
Blessed is the man to whom the Lord will  
not impute sin.

Matt. xvi. 18. Upon this rock I will  
build my church; and the gates of hell  
shall not prevail against it.

Balak said unto Balaam,  
m at all, nor bless them  
nswered and said unto  
I thee, saying, All that  
I, that I must do?

Acts xiii. 8—10. But Elymas the sor-  
cerer (for so is his name by interpretation)  
withstood them, seeking to turn away the  
deputy from the faith.

Then Saul (who is also called Paul),  
filled with the Holy Ghost, set his eyes on  
him,

And said, O full of all subtlety and all  
mischief, thou child of the devil, thou  
enemy of all righteousness, wilt thou not  
cease to pervert the right ways of the Lord.

## NUMBERS XXIII.

And Balak said unto Balaam, Come, I pray thee, I will bring thee unto another place; peradventure it will please God that thou mayest curse me them from thence.

And Balak brought Balaam unto the top of Peor, that looketh towards Jeshimon.

And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks and seven rams.

And Balak did as Balaam had said, and offered a bullock and a ram on every altar.

*Chap.* xxiv. 1—6. And when Balaam saw that it pleased the Lord to bless Israel, he went not as at other times, to seek for enchantments, but he set his face toward the wilderness.

And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him.

And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open hath said: He hath said which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open: How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!

As the valleys are they spread forth, as gardens by the river's side, as the trees of lign aloes which the Lord hath planted, and as cedar trees beside the waters.

*v.* 7—9. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted.

God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee.

## NEW TESTAMENT.

*James* i. 17. . . . The Father of lights, with whom is no variation, neither shadow of turning.

*Heb.* vi. 4—6. For it is impossible for those who were once enlightened, tasted of the heavenly gift, and were made partakers of the Holy Ghost, if they shall taste the good word of God, the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify the Son of God afresh, and to an open shame.

*Rev.* xix. 15, 16. And out of his mouth goeth a sharp sword, that with it he shall smite the nations: and he shall rule with a rod of iron: and he shall tread the winepress of the fierceness and wrath of Almighty God.

And he hath on his vesture written a name, which is KING OF KINGS, and LORD OF LORDS.

## NUMBERS XXIV.

v. 10—14. And Balak's anger was kindled against Balaam, and he smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and, behold, thou hast altogether blessed them these three times.

Therefore now flee thou to thy place: I thought to promote thee unto great honour; but, lo, the Lord hath kept thee back from honour.

And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying, If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the Lord, to do either good or bad of mine own mind; but what the Lord saith, that will I speak?

And now, behold, I go unto my people: come therefore, and I will advertise thee what this people shall do to thy people in the latter days.

v. 15, 16. And he took up his parable, and said, Balaam the son of Boer hath said, and the man whose eyes are open hath said: He hath said which heard the words of God, and knew the knowledge of the Most High, which saw the vision of the Almighty, falling into a trance, but having his eyes open:

v. 17—25.—I shall see him, but not now: I shall behold him, but not nigh: there shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth.

And Edom shall be a possession, Seir also shall be a possession for his enemies; and Israel shall do valiantly.

Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. . . .

And he took up his parable, and said, Alas, who shall live when God doeth this.

## NEW TESTAMENT.

1 Tim. vi. 9, 10. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.

For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.

1 Cor. xiii. 1, 2. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

Rev. i. 7. Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth shall wail because of him. Even so, Amen.

Matt. ii. 1, 2. Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east and have come to worship him.

Rev. xxii. 16. I am the root and the offspring of David, and the bright and morning star.



## NUMBERS XXV.

. . . . And Balaam rose up, and went and returned to his place : and Balak also went his way.

*Chap. xxv. 1—9.* And Israel abode in Shittim, and the people began to commit whoredom with the daughters of Moab.

And they called the people unto the sacrifices of their gods : and the people did eat, and bowed down to their gods.

And Israel joined himself until Baal-peor : and the anger of the Lord was kindled against Israel.

And the Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. . . . And those that died in the plague were twenty and four thousand.

*Chap. xxvi. 1, 2.* And it came to pass after the plague, that the Lord spake unto Moses and unto Eleazar the son of Aaron the priest, saying, Take the sum of all the congregation of the children of Israel, from twenty years old and upward, . . .

*v. 63—65.* These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab by Jordan near Jericho.

But among these there was not found a man of them whom Moses and Aaron the priest numbered, when they numbered the children of Israel in the wilderness of Sinai : for the Lord had said of them, they shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

*Chap. xxvii. 12—23.* And the Lord said unto Moses, Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel. And when thou hast seen it, thou also shalt be

## NEW TESTAMENT.

*1 Cor. x. 8.* Neither let us commit *1* nication, as some of them committed, *2* fell in one day three and twenty *the* sand.

*Heb. iii. 10, 11.* Wherefore I was griev with that generation, and said, They *-* alway err in their heart ; and they have *1* known my ways.

So I sware in my wrath, They shall *1* enter into my rest.

*Chap. iv. 6—11.* Seeing therefore it maineth that some must enter therein, *2* they to whom it was first preached enter not in because of unbelief : . . . Let labour therefore to enter into that rest, *1* any man fall after the same example of *1* belief.

*Mark xiii. 31.* Heaven and earth *sh* pass away : but my words shall not *pe* away.

*John xiv. 16—18.* And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever : even the spirit of truth : whom the world cannot receive, because it seeth him not,

## NUMBERS XXVII.

l unto thy people, as Aaron thy  
was gathered. . . .  
Moses spake unto the Lord, saying,  
Lord, the God of the spirits of all  
at a man over the congregation,  
ay go out before them, and which  
in before them, and which may  
m out, and which may bring them  
at the congregation of the Lord  
is sheep which have no shepherd.

the Lord said unto Moses, Take  
shua the son of Nun, a man in  
s the spirit, and lay thine hand  
m; and set him before Eleazar the  
und before all the congregation;  
e him a charge in their sight.  
hou shalt put some of thine honour  
m, that all the congregation of the  
of Israel may be obedient. And  
l stand before Eleazar the priest  
all ask counsel for him after the  
nt of Urim before the Lord: at his  
all they go out, and at his word  
ll come in, both he, and all the  
of Israel with him, even all the  
ation.

Moses did as the Lord commanded  
nd he took Joshua, and set him  
Eleazar the priest, and before all  
gregation: and he laid his hands  
m, and gave him a charge, as the  
mmanded by the hand of Moses.

. xxxi. 1—9. And the Lord spake  
oses, saying, Avenge the children  
l of the Midianites: afterward shalt  
gathered unto thy people.  
Moses spake unto the people, say-  
n some of yourselves unto the war,  
them go against the Midianites,  
nge the Lord of Midian.  
very tribe a thousand, throughout  
ribes of Israel, shall ye send to the  
o there were delivered out of the  
ds of Israel, a thousand of every  
elve thousand armed for war.

## NEW TESTAMENT.

neither knoweth him: but ye know him;  
for he dwelleth with you, and shall be in  
you.

I will not leave you comfortless: I will  
come to you.

Matt. ix. 36. But when he saw the mul-  
titudes, he was moved with compassion on  
them, because they fainted, and were scat-  
tered abroad, as sheep having no shep-  
herd.

2 Tim. iv. 1—6. I charge thee therefore  
before God and the Lord Jesus Christ,  
who shall judge the quick and the dead at  
his appearing and his kingdom; Preach  
the word; be instant in season, out of sea-  
son; reprove, rebuke, exhort with all long  
suffering and doctrine. . . .

Watch thou in all things, endure afflic-  
tions, do the work of an evangelist, make  
full proof of thy ministry. For I am now  
ready to be offered, and the time of my  
departure is at hand.

Rom. ii. 2—6. We are sure that the  
judgment of God is according to truth  
against them which commit such things.

And thinkest thou this, O man, that  
judgest them which do such things, and  
doest the same, that thou shalt escape the  
judgment of God? . . .

Who will render to every man according  
to his deeds.

## NUMBERS XXXI.

## NEW TESTAMENT.

And Moses sent them to the war, a thousand of every tribe, them and Phinehas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow in his hand.

And they warred against the Midianites, as the Lord commanded Moses; and they slew all the males.

And they slew the kings of Midian, beside the rest of them that were slain; namely, Evi, and Rekim, and Zur, and Hur, and Reba, five kings of Midian: Balaam also the son of Beor they slew with the sword.

And the children of Israel took all the women of Midian captives, and their little ones, and took the spoil of all their cattle, and all their flocks, and all their goods.

v. 14—16. And Moses was wroth with the officers of the host, with the captains over thousands, and the captains over hundreds, which came from the battle.

And Moses said unto them, Have ye saved all the women alive? Behold, these caused the children of Israel through the counsel of Balaam, to commit trespass against the Lord in the matter of Peor, and there was a plague among the congregation of the Lord.

*Chap. xxxv. 9—25.* And the Lord spake unto Moses, saying, Speak unto the children of Israel, and say unto them, When ye be come over Jordan into the land of Canaan;

Then ye shall appoint you cities to be cities of refuge for you; that the slayer may flee thither, which killeth any person at unawares. And they shall be unto you cities of refuge from the avenger; . . . that every one that killeth any person unawares may flee thither. . . . and he shall abide in it unto the death of the high priest, which was anointed with the holy oil.

v. 30. Whoso killeth any person, the murderer shall be put to death, by the

Rev. ii. 14. But I have a few things against thee, because thou hast there the that hold the doctrine of Balaam, which taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

Heb. vi. 18—20. That by two immutable things, in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge to hold upon the hope set before us.

Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec.

Matt. xviii. 16. If he will not hear thee, then take with thee one or two more, that

NUMBERS XXXV.

witnesses : but one witness shall  
y against any person to cause him

Moreover ye shall take no satis-  
r the life of a murderer, which is  
death : but he shall be surely put

And ye shall take no satisfaction  
hat is fled to the city of his re-  
t he should come again to dwell  
nd, until the death of the high

34. So ye shall not pollute the  
rein ye are : for blood it defileth  
: and the land cannot be cleansed  
ood that is shed therein, but by  
l of him that shed it.

not therefore the land which ye  
abit, wherein I dwell: for I the  
ell among the children of Israel.

NEW TESTAMENT.

in the mouth of two or three witnesses  
every word may be established.

John viii. 17. It is also written in your  
law, that the testimony of two men is true.

Matt. xix. 18. . . . Jesus said, Thou  
shalt do no murder.

1 Peter iv. 15. Let none of you suffer  
as a murderer.

Acts iii. 14, 15. Ye denied the Holy  
One, and the Just, and desired a murderer  
to be granted unto you : and killed the  
Prince of Life.

*Chap.* xxviii. 4. And when the bar-  
barians saw the venomous beast hang on  
his hand, they said among themselves, No  
doubt this man is a murderer, whom,  
though he hath escaped the sea, yet ven-  
geance suffereth not to live.

Matt. xxvii. 25. Then answered all the  
people, and said, His blood be on us, and  
on our children.

2 Cor. vi. 16. . . . As God hath said,  
I will dwell in them, and walk in them ;  
and I will be their God and they shall be  
my people.

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THE  
HARMONY OF SCRIPTURE;

SHOWING

THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

*The Book of Deuteronomy.*

COLLATED BY THOS. FEARNLEY.

"Whatsoever things were written aforetime were written for our learning, that we,  
through patience and comfort of the Scriptures might have hope."

"Search the Scriptures; for in them ye think ye have eternal life: and they are  
they which testify of Me."

"Comparing spiritual things with spiritual."

LONDON:  
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# THE HARMONY OF SCRIPTURE;

SHOWING THE

## ONENESS OF THE OLD AND NEW TESTAMENT.

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*"Whatsoever things were written aforetime were written for our learning, that we might have patience and comfort of the Scriptures might have hope."*—ROM. xv. 4.

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### DEUTERONOMY I.

Chap. i. 1—10. These be the words which Moses spake unto all Israel on this side Jordan in the wilderness, in the plain over against the Red sea, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab. . . . The Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude.

2. 11—14. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!)

How can I myself alone bear your cumbrance, and your burden, and your strife?

Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you.

And ye answered me, and said, The thing which thou hast spoken is good for us to do.

v. 16, 17. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the anger that is with him.

### NEW TESTAMENT.

Acts ii. 47. And the Lord added to the church daily such as should be saved.

2 Cor. vi. 11—13. O ye Corinthians, our mouth is open unto you, our heart is enlarged, ye are not straitened in us, but ye are straitened in your own bowels.

Now for a recompence in the same, (I speak as unto my children,) be ye also enlarged.

James ii. 1—4. My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, in respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and



## DEUTERONOMY I.

Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's: and the cause that is too hard for you, bring it unto me, and I will hear it.

*Chap. iii. 1—3.* Then we turned, and went up the way to Bashan: and Og the king of Bashan came out against us, he and all his people, to battle at Edrei. And the Lord said unto me, Fear him not: for I will deliver him, and all his people, and his land, into thy hand; and thou shalt do unto him as thou didst unto Sihon king of the Amorites, who dwelt at Heshbon. So the Lord our God delivered into our hands Og also, the king of Bashan, and all his people: and we smote him until none was left to him remaining.

*v. 23—25.* And I besought the Lord at that time, saying, O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand: for what God is there in heaven or in earth, that can do according to thy works, and according to thy might?

I pray thee, let me go over, and see the good land that is beyond Jordan, that goodly mountain, and Lebanon.

*v. 26—29.* But the Lord was wroth with me for your sakes, and would not hear me: and the Lord said unto me, Let it suffice thee; speak no more unto me of this matter.

Get thee up into the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes: for thou shalt not go over this Jordan.

But charge Joshua, and encourage him, and strengthen him: for he shall go over before this people, and he shall cause

## NEW TESTAMENT.

there come in also a poor man in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: Are ye not then partial in yourselves, and are become judges of evil thoughts?

*Luke x. 19.* Behold, I give you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.

*John iii. 1, 2.* There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus, by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him.

*2 Cor. i. 6—9.* And whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer: or whether we be comforted, it is for your consolation and salvation. . . .

But we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead.

DEUTERONOMY III.

them to inherit the land which thou shalt see. So we abode in the valley over against Beth-peor.

*Chap. iv. 1.* Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you, for to do them, that ye may live, and go in and possess the land which the Lord God of your fathers giveth you.

*v. 2.* Ye shall not add unto the word which I command you, neither shall ye diminish ought from it, that ye may keep the commandments of the Lord your God which I command you.

*v. 3, 4.* Your eyes have seen what the Lord did because of Baal-peor: for all the men that followed Baal-peor, the Lord thy God hath destroyed them from among you.

But ye that did cleave unto the Lord your God are alive every one of you this day.

*v. 5.* Behold, I have taught you statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it.

*v. 6.* Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people.

*v. 7, 8.* For what nation is there so great,

NEW TESTAMENT.

*Gal. iii. 12.* And the law is not of faith: but, The man that doeth them shall live in them.

*Rev. xxii. 18, 19.* For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

*1 Cor. x. 8.* Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand.

*John xii. 49.* For I have not spoken of myself: but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

*Matt. vii. 24, 25.* Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock.

*Heb. i. 8.* Unto the Son he saith, Thy

## DEUTERONOMY IV.

who hath God so nigh unto them, as the Lord our God is in all things that we call upon him for?

And what nation is there so great, that hath statutes and judgments so righteous, as all this law, which I set before you this day?

v. 9—11. Only take heed to thyself, and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life : but teach them thy sons, and thy sons' sons ; Specially the day that thou stoodest before the Lord thy God in Horeb, when the Lord said unto me, Gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the earth, and that they may teach their children.

And ye came near and stood under the mountain ; and the mountain burned with fire unto the midst of heaven, with darkness, clouds, and thick darkness.

v. 12, 13. And the Lord spake unto you out of the midst of the fire : ye heard the voice of the words, but saw no similitude ; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments ; and he wrote them upon two tables of stone.

v. 14—19. And the Lord commanded me at that time to teach you statutes and judgments, that ye might do them in the land whither ye go over to possess it.

Take ye therefore good heed unto yourselves ; for ye saw no manner of similitude on the day that the Lord spake unto you in Horeb out of the midst of the fire :

Lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of male or female, the

## NEW TESTAMENT.

throne, O God, is for ever and ever : a sceptre of righteousness is the sceptre of thy Kingdom.

Heb. ii. 1. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip.

Eph. vi. 4. And ye, fathers, provoke not your children to wrath : but bring them up in the nurture and admonition of the Lord.

John iv. 23, 24. But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth : for the Father seeketh such to worship him.

God is a Spirit : and they that worship him must worship him in spirit and in truth.

Rom. i. 20—24. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead ; so that they are without excuse : Because that when they knew God, they glorified him not as God, neither were thankful ; but became vain in their imaginations, and their foolish heart was darkened.

Professing themselves to be wise they

## DEUTERONOMY IV.

likeness of any beast that is on the earth, the likeness of any winged fowl that flyeth in the air, the likeness of any thing that creepeth upon the ground, the likeness of any fish that is in the waters beneath the earth :

And lest thou lift up thine eyes unto heaven, and when thou seest the sun, and the moon, and the stars, even all the host of heaven, shouldst be driven to worship them, and serve them, which the Lord thy God hath divided unto all nations under the whole heaven.

v. 20. But the Lord hath taken you, and brought you forth out of the iron furnace, even out of Egypt, to be unto him a people of inheritance, as ye are this day.

v. 21—24. Furthermore the Lord was angry with me for your sakes, and sware that I should not go over Jordan, and that I should not go in unto that good land, which the Lord thy God giveth thee for an inheritance :

But I must die in this land, I must not go over Jordan : but ye shall go over, and possess that good land.

Take heed unto yourselves lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing, which the Lord thy God hath forbidden thee.

For the Lord thy God is a consuming fire, even a jealous God.

v. 25—28. When thou shalt beget children, and children's children, and ye shall have remained long in the land, and shall corrupt yourselves, and make a graven image, or the likeness of any thing, and shall do evil in the sight of the Lord thy God, to provoke him to anger :

I call heaven and earth to witness

## NEW TESTAMENT.

became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.

Col. i. 12, 13. Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light.

Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

2 Pet. i. 13—16. Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance ; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me.

Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance.

For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.

Heb. xii. 29. For our God is a consuming fire.

Acts vii. 42, 43. Then God turned, and gave them up to worship the host of heaven ; as it is written in the book of the prophets, O ye house of Israel, have ye offered to me slain beasts and sacrifices by the space of forty years in the wilderness ?

Yea, ye took up the tabernacle or

## DEUTERONOMY IV.

against you this day, that ye shall soon utterly perish from off the land whereunto ye go over Jordan to possess it; ye shall not prolong your days upon it, but shall utterly be destroyed.

And the Lord shall scatter you among the nations, and ye shall be left few in number among the heathen, whither the Lord shall lead you.

And there ye shall serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.

v. 29—31. But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul.

When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, and shalt be obedient unto his voice; (For the Lord thy God is a merciful God;) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.

v. 32—35. For ask now of the days that are past, which were before thee, since the day that God created man upon the earth, and ask from the one side of heaven unto the other, whether there has been any such thing as this great thing is, or hath been heard like it?

Did ever people hear the voice of God speaking out of the midst of the fire, as thou hast heard, and live?

Or hath God assayed to go and take him a nation from the midst of another nation, by temptations, by signs, and by wonders, and by war, and by a mighty hand, and by a stretched out arm, and by great terrors, according to all the Lord your God did for you in Egypt before your eyes?

Unto thee it was shewed, that thou mightest know that the Lord he is God; there is none else beside him.

## NEW TESTAMENT.

Moloch, and the star of your god Remphan, figures which ye made to worship them: and I will carry you away beyond Babylon.

Heb. xii. 6—13. For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons. . . . Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.

John ix. 28, 29. Then they reviled him, and said Thou art his disciple; but we are Moses' disciples. We know that God spake unto Moses: as for this fellow, we know not from whence he is.

Chap. xii. 28—30. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and I will glorify it again. The people therefore, that stood by, and heard it, said that it thundered: others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes.

Mark ii. 12. . . . . They were all amazed, and glorified God, saying, We never saw it in this fashion.

Luke v. 26. . . . . And they glorified God, and were filled with fear, saying, We have seen strange things to-day.

## DEUTERONOMY IV.

v. 36, 37. Out of heaven he made thee to hear his voice, that he might instruct thee : and upon earth he shewed thee his great fire ; and thou heardest his words out of the midst of the fire.

And because he loved thy fathers, therefore he choose their seed after them, and brought thee out in his sight with his mighty power out of Egypt.

v. 38, 39. To drive out nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

Know therefore this day, and consider it in thine heart, that the Lord he is God in heaven above, and upon the earth beneath there is none else.

v. 40. Thou shalt keep therefore his statutes, and his commandments, which I command thee this day, that it may go well with thee, and with thy children after thee, and that thou mayest prolong thy days upon the earth, which the Lord thy God giveth thee, for ever.

*Chap. v. 1—3.* And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and the judgments which I speak in your ears this day, that ye may learn them, and keep and do them.

The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day.

v. 16. Honour thy father and thy mother, as the Lord thy God hath commanded thee ; that thy days may be prolonged, and that it may go well with thee, in the land which the Lord thy God giveth thee.

v. 17—21. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt thou steal.

## NEW TESTAMENT.

Matt. xiii. 10, 11. And the disciples came and said unto him, Why speakest thou unto them in parables ?

He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given.

Acts xvii. 24, 25. God that made the world and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands ; neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all life, and breath, and all things.

Eph. vi. 8. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

Matt. xiii. 16, 17. Blessed are your eyes, for they see : and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them ; and to hear those things which ye hear, and have not heard them.

Eph. vi. 2, 3. Honour thy father and mother ; which is the first commandment with promise ; that it may be well with thee, and thou mayest live long on the earth.

Rom. xiii. 8—10. Owe no man anything, but to love one another : for he that loveth another hath fulfilled the law.

## DEUTERONOMY V.

Neither shalt thou bear false witness against thy neighbour.

Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, his manservant, or his maidservant, his ox, or his ass, or any thing that is thy neighbour's.

v. 24—27. And ye said, Behold, the Lord our God hath shewed us his glory and his greatness, and we have heard his voice out of the midst of the fire: we have seen this day that God doth talk with man, and he liveth.

Now therefore why should we die? for this great fire will consume us: if we hear the voice of the Lord our God any more, then we shall die. For who is there of all flesh, that hath heard the voice of the living God speaking out of the midst of the fire, as we have and lived?

Go thou near, and hear all that the Lord our God shall say: and speak thou unto us all that the Lord our God shall speak unto thee; and we will hear it, and do it.

v. 28, 29. And the Lord heard the voice of your words, when ye spake unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee: they have well said all that they have spoken.

O that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever.

v. 32, 33. Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left.

Ye shall walk in all the ways which the

## NEW TESTAMENT.

For this, Thou shalt not commit adultery. Thou shalt not kill, Thou shalt not steal. Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself.

Love worketh no ill to his neighbour: therefore love is the fulfilling of the law.

Heb. xii. 18—24. For ye are not come unto the mount that might be touched, and that burned with fire, nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words; which voice they that heard entreated that the word should not be spoken to them any more: . . . .

But ye are come unto mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and church of the firstborn, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the mediator of the new covenant.

Luke xix. 41, 42. And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

Matt. xxiii. 37. O Jerusalem, Jerusalem, that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

Luke i. 5, 6. There was in the days of Herod, the king of Judæa, a certain priest, named Zacharias, of the course of Abia; and his wife was of the daughters of Aaron and her name was Elisabeth.

DEUTERONOMY V.

your God hath commanded you,  
: may live, and that it may be well  
ou, and that ye may prolong your  
: the land which ye shall possess.

ρ. vi. 4. Hear, O Israel : The Lord  
d is one Lord.

—12. And thou shalt love the  
thy God with all thine heart, and  
l thy soul, and with all thy might.

these words, which I command  
is day, shall be in thine heart :

thou shalt teach them diligently  
y children, and shalt talk of them  
thou sittest in thine house, and  
hou walkest by the way, and when  
est down, and when thou risest up.

thou shalt bind them for a sign  
hine hand, and they shall be as  
s between thine eyes.

thou shalt write them upon the  
f thy house, and on thy gates.

it shall be, when the Lord thy  
all have brought thee into the land  
he sware unto thy fathers, to  
m, to Isaac, and to Jacob, to give  
reat and goodly cities, which thou  
t not, and houses full of all good  
which thou filledst not, and wells

which thou diggedst not, vine-  
nd olive trees, which thou plantedst  
hen thou shalt have eaten and be

! beware lest thou forget the Lord,  
rought thee forth out of the land  
pt, from the house of bondage.

—15. Thou shalt fear the Lord  
d, and serve him, and shalt swear  
ame.  
hall not go after other gods, of the

NEW TESTAMENT.

And they were both righteous before  
God, walking in all the commandments  
and ordinances of the Lord blameless.

Mark xii. 29. . . . Hear, O Israel ;  
the Lord our God is one Lord.

John x. 30. I and my Father are one.

Chap. xvii. 3, And this is life eternal,  
that they might know thee the only true  
God, and Jesus Christ, whom thou hast  
sent.

Matt. xxii. 35—40. Then one of them,  
which was a lawyer, asked him a question,  
tempting him, and saying,

Master, which is the great commandment  
in the law.

Jesus said unto him, Thou shalt love  
the Lord thy God with all thy heart, and  
with all thy soul, and with all thy mind.

This is the first and great command-  
ment.

And the second is like unto it, Thou  
shalt love thy neighbour as thyself.

On these two commandments hang all  
the law and the prophets.

Rom. x. 10. With the heart man  
believeth unto righteousness : and with  
the mouth confession is made unto salva-  
tion.

1 Tim. iv. 16. Take heed unto thyself,  
and unto the doctrine ; continue in them :  
for in doing this thou shalt both save  
thyself, and them that hear thee.

Luke iv. 8. Jesus answered and said  
unto him, Get thee behind me, Satan : for  
it is written, Thou shalt worship the Lord  
thy God, and him only shalt thou serve.



## DEUTERONOMY VI.

gods of the people which are round about you :

(For the Lord thy God is a jealous God among you) lest the anger of the Lord thy God be kindled against thee, and destroy thee from off the face of the earth.

v. 16, 17. Ye shall not tempt the Lord your God, as ye tempted him in Massah.

Ye shall diligently keep the commandments of the Lord your God, and his testimonies, and his statutes, which he hath commanded thee.

v. 18—25. And thou shalt do that which is right and good in the sight of the Lord : that it may be well with thee, and that thou mayest go in and possess the good land which the Lord swore unto thy fathers.

And the Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that he might preserve us alive, as it is this day.

And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as he hath commanded us.

*Chap. vii. 1—4.* When the Lord thy God shall bring thee into the land whither thou goest to possess it, . . . And when the Lord thy God shall deliver them before thee ; thou shalt smite them, and utterly destroy them ; thou shalt make no covenant with them, nor shew mercy unto them :

Neither shalt thou make marriages with them ; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

For they will turn away thy son from following me, that they may serve other gods : so will the anger of the Lord be kindled against you, and destroy thee suddenly.

## NEW TESTAMENT.

Luke iv. 12. And Jesus answering said unto him, It is said, Thou shalt not tempt the Lord thy God.

*Chap. x. 25—28.* And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life ?

He said unto him, What is written in the law ? how readest thou ?

And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind ; and thy neighbour as thyself.

And he said unto him, Thou hast answered right : this do, and thou shalt live.

2 Cor. vi. 14—16. Be ye not unequally yoked together with unbelievers : for what fellowship hath righteousness with unrighteousness ? and what communion hath light with darkness ? And what concord hath Christ with Belial ? or what part hath he that believeth with an infidel ? And what agreement hath the temple of God with idols ? for ye are the temple of the living God ; as God hath said, I will dwell in them and walk in them ; and I will be their God, and they shall be my people.

## DEUTERONOMY VII.

5—8. For thou art an holy people the Lord thy God : the Lord thy hath chosen thee to be a special e unto himself, above all people that pon the face of the earth.

e Lord did not set his love upon you, hoose you, because ye were more in er than any people ; for ye were the t of all people : But because the loved you, and because he would the oath which he had sworn unto fathers, hath the Lord brought you ith a mighty hand, and redeemed out of the house of bondmen, from and of Pharaoh king of Egypt.

9. Know therefore that the Lord thy he is God, the faithful God, which ith covenant and mercy with them love him and keep his command- s to a thousand generations.

10. And repayeth them that hate him eir face, to destroy them : he will not ack to him that hateth him, he will r him to his face.

11, 12. Thou shalt therefore keep ommandments, and the statutes, and judgments, which I command thee lay, to do them.

herefore it shall come to pass, if ye en to these judgments, and keep, do them, that the Lord thy God shall unto thee the covenant and the y which he sware unto thy fathers :

13, 14. And he will love thee, and thee, and multiply thee : he will also the fruit of thy womb, and the fruit y land, thy corn, and thy wine, and oil, the increase of thy kine, and the s of thy sheep, in the land which he e unto thy fathers to give thee. ou shalt be blessed above all people : : shall not be male or female barren g you, or among your cattle.

## NEW TESTAMENT.

Luke xii. 32. Fear not, little flock ; for it is your Father's good pleasure to give you the kingdom.

1 Pet. ii. 9. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people ; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light.

1 Cor. i. 9. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

1 Thess. v. 24. Faithful is he that calleth you, who also will do it.

Luke xix. 27. But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me.

*Chap. i. 77.* To give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God.

John xiv. 21. He that hath my commandments, and keepeth them, he it is that loveth me : and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him.

1 Tim. iv. 8. . . . Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.

## DEUTERONOMY VII.

v. 17—19. If thou shalt say in thine heart, These nations are more than I; how can I dispossess them? Thou shalt not be afraid of them: but shalt well remember what the Lord thy God did unto Pharaoh, and unto all Egypt; The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched out arm, whereby the Lord thy God brought thee out: so shall the Lord thy God do unto all the people of whom thou art afraid.

Chap. viii. 2. And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no.

v. 3, 4. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live.

Thy raiment waxed not old upon thee, neither did thy foot swell, these forty years.

v. 5. Thou shalt also consider in thine heart, that, as a man chasteneth his son, so the Lord thy God chasteneth thee.

v. 11—17. Beware that thou forget not the Lord thy God; . . . Who led thee through that great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water;

## NEW TESTAMENT.

Matt. xvii. 19, 20. Then came the disciples of Jesus apart, and said, Why could not we cast him out?

And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you.

Heb. x. 32—36. But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions. . . .

For ye have need of patience, that, after ye have done the will of God, ye might receive the promise.

Luke iv. 4. And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.

Heb. xii. 5—8. . . . My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him. . .

If ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?

But if ye be without chastisement, then are ye bastards, and not sons.

1 Cor. iv. 7. For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?

DEUTERONOMY VIII.

ought thee forth water out of the flint; who fed thee in the wilderness manna, which thy fathers knew that he might humble thee, and that he might prove thee, to do thee good at the end;  
thou say in thine heart, My power is the might of mine hand: hath gotten me wealth.

19. But thou shalt remember the Lord thy God: for it is he that giveth thee to get wealth, that he may establish the covenant which he sware unto thy fathers, as it is this day.  
It shall be, if thou do at all forget the Lord thy God, and walk after other gods, and serve them, and worship them, that ye against you this day that ye shall perish.

ix. 4, 5. Speak not thou in thine heart after that the Lord thy God hath driven them out from before thee, saying, My righteousness the Lord hath brought me in to possess this land: but because of the wickedness of these nations the Lord hath driven them out from before thee. . . . and that he may perform the promise which the Lord sware unto thy fathers, Abraham, Isaac, and Jacob.

7. Understand therefore, that the Lord thy God giveth thee not this good, that thou mayest possess it for thy righteousness; thou art a stiffnecked people.  
Remember, and forget not, how thou provokedst the Lord thy God to wrath in the wilderness: from the day that thou departedst out of the Land of Egypt, when thou camest unto this place, ye have been rebellious against the Lord.

x. 12, 13. And now, Israel, what doth the Lord thy God require of thee, that thou shalt fear the Lord thy God, to walk in his ways, and to love him, and to serve

NEW TESTAMENT.

John vi. 31. Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat.

James iv. 13—16. Go to now, ye that say, To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain: . . . .

For that ye ought to say, If the Lord will, we shall live, and do this, or that.

But now ye rejoice in your boastings: all such rejoicing is evil.

Rom. xi. 6—20. And if by grace, then it is no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. . . . .

Thou wilt say then, The branches were broken off, that I might be grafted in.

Well, because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear.

Titus iii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.

Gal. v. 22. The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith.

Luke xvii. 10. So likewise ye, when ye

## DEUTERONOMY X.

the Lord thy God with all thy heart and with all thy soul.

To keep the commandments of the Lord, and his statutes, which I command thee this day for thy good?

v. 14. Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is.

v. 15. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people; as it is this day.

v. 16. Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

v. 17, 18. For the Lord your God is God of gods, and Lord of lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow and loveth the stranger, in giving him food and raiment.

v. 19. Love ye therefore the stranger: for ye were strangers in the land of Egypt.

## NEW TESTAMENT.

shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

Acts vii. 49. Heaven is my throne, and earth is my footstool: . . . hath not mine hand made all these things?

1 John iv. 10. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

v. 19. We love him, because he first loved us.

Rom. ii. 28, 29. For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

Rev. xvii. 14. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.

Col. iii. 25. But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.

Luke x. 33—37. But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out twopence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. Which now of these three, thinkest

DEUTERONOMY X.

-22. Thou shalt fear the Lord ; him shalt thou serve, and to thou cleave, and swear by his

thy praise, and he is thy God, that e for thee these great and terrible hich thine eyes have seen.

thers went down into Egypt with e and ten persons ; and now the God hath made thee as the stars n for multitude.

xi. 13-17. And it shall come to ye shall hearken diligently unto mandments which I command day, to love the Lord your God, rve him with all your heart and our soul, that I will give you of your land in his due season, rain and the latter rain, that thou ather in thy corn, and thy wine, : oil . . . .

eed to yourselves, that your heart eceived, and ye turn aside, and er gods, and worship them ; and Lord's wrath be kindled against he shut up the heaven, that there n, and that the land yield not her d ye perish quickly from off the l which the Lord giveth you.

-28. Behold, I set before you this sing and a curse ; sing if ye obey the command- the Lord your God, which I you this day :

curse, if ye will not obey the ments of the Lord your God, aside out of the way which I you this day, to go after other h ye have not known.

NEW TESTAMENT.

thou, was neighbour unto him that fell among the thieves ?

And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

John xii. 26. If any man serve me, let him follow me ; and where I am, there shall also my servant be : if any man serve me, him will my Father honour.

Acts xi. 23. When he (Barnabas) came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord.

*Chap.* vii. 14. Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

Gal. vi. 7, 8. Be not deceived ; God is not mocked ; for whatsoever a man soweth, that shall he also reap.

For he that soweth to his flesh shall of the flesh reap corruption. . . .

Rom. ii. 9, 10. Indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile ;

But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the Gentile.

## DEUTERONOMY XII.

*Chap.* xii. 12—14. And ye shall rejoice before the Lord your God, ye, and your sons, and your daughters, and your men-servants, and your maidservants, and the Levite that is within your gates; forasmuch as he hath no part nor inheritance with you.

Take heed to thyself that thou offer not thy burnt offerings in every place that thou seest :

But in the place which the Lord shall choose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do all that I command thee.

27. 28. Observe and hear all these words which I command thee, that it may go well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

*Chap.* xiii. 1. If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

27. 2. And the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them.

27. 3. Thou shalt not hearken unto the words of that prophet, or that dreamer of

## NEW TESTAMENT.

*Phil.* iii. 1. Finally, my brethren, rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe.

*Ch.* iv. 4, 5. Rejoice in the Lord alway: and again I say. Rejoice.

Let your moderation be known unto all men. The Lord is at hand.

*Phil.* iv. 9. Those things which ye have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you.

*Matt.* xxiv. 24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders : insomuch that, if it were possible, they shall deceive the very elect.

2 *Thess.* ii. 9, 10. Whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved.

*Matt.* vii. 22, 23. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name ? and in thy name cast out devils ? and in thy name done many wonderful works ?

And then will I profess unto them, I never knew you : depart from me, ye that work iniquity.

*Matt.* xvi. 4. A wicked and adulterous generation seeketh after a sign.

1 *Cor.* xi. 19. For there must be also heresies among you, that they which are

DEUTERONOMY XIII.

: for the Lord your God proveth know whether ye love the Lord and with all your heart and with all

5. Ye shall walk after the Lord od, and fear him, and keep his idments, and obey his voice, and serve him, and cleave unto him. that prophet, or that dreamer of shall be put to death ; because he oken to turn you away from the ur God, which brought you out of l of Egypt, and redeemed you out house of bondage, to thrust thee the way which the Lord thy God nded thee to walk in. So shalt it the evil away from the midst of

If thy brother, the son of thy or thy son, or thy daughter, or the thy bosom, or thy friend, which is e own soul, entice thee secretly, Let us go and serve other gods, hou hast not known, thou, nor thy ;

-11. Namely, of the gods of the which are round about you, nigh ee, or far off from thee, from the l of the earth even unto the other the earth ;  
 1 shalt not consent unto him, nor 1 unto him ; neither shall thine eye 1, neither shalt thou spare, neither ou conceal him :  
 thou shalt surely kill him ; thine all be first upon him to put him 1, and afterwards the hand of all ple. And thou shalt stone him mes, that he die ; because he hath to thrust thee away from the Lord l, which brought thee out of the Egypt, from the house of bondage.

NEW TESTAMENT.

approved may be made manifest among you.

Rev. xiii. 14. And deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight of the beast.

Acts xx. 30, 31. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

Therefore watch and remember that by the space of three years I ceased not to warn every one night and day with tears.

1 Cor. v. 12, 13. What have I to do to judge them also that are without ? do not ye judge them that are within ?

But them that are without God judgeth. Therefore put away from among yourselves that wicked person.

1 Tim. v. 20. Them that sin rebuke before all, that others also may fear.

1 Cor. v. 6. Know ye not that a little leaven leaveneth the whole lump ? purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened.

Rom. ii. 2. We are sure that the judgment of God is according to truth against them which commit such things.

Matt. x. 34—38. Think not that I am come to send peace on earth : I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household.

He that loveth father or mother more than me is not worthy of me : and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me,



## DEUTERONOMY XIII.

And all Israel shall hear, and fear, and shall do no more any such wickedness as this is among you.

v. 12, 13. If thou shalt hear say in one of thy cities, which the Lord thy God hath given thee to dwell there, saying, certain men, the children of Belial, are gone out from among you, and have withdrawn the inhabitants of their city, saying, Let us go and serve other gods, which ye have not known.

v. 14—16. Then shalt thou enquire, and make search, and ask diligently; and, behold, if it be truth, and the thing certain, that such abomination is wrought among you;

Thou shalt surely smite the inhabitants of that city with the edge of the sword, destroying it utterly, and all that is therein, and the cattle thereof, with the edge of the sword.

And thou shalt gather all the spoil of it into the midst of the street thereof, and shalt burn with fire the city, and all the spoil thereof every whit, for the Lord thy God: and it shall be an heap for ever; it shall not be built again.

*Chap. xv. 7, 8.* If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart; nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth.

v. 9—18. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy

## NEW TESTAMENT.

1 John ii. 19. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.

Mark vi. 7—11. And he called unto him the twelve, and began to send them forth two and two; . . . And he said unto them, . . . Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrha in the day of judgment than for that city.

1 John iii. 17. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him.

Matt. v. 42. Give to him that asketh thee, and from him that would borrow of thee turn not thou away.

Luke vi. 34. If ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

Matt. xx. 15. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?

*Chap. xxv. 31—46.* When the Son of

## DEUTERONOMY XV.

brother, and thou givest him nought ;  
e cry unto the Lord against thee, and  
in unto thee.

u shalt surely give him, and thine  
shall not be grieved when thou  
unto him : because that for this  
the Lord thy God shall bless thee in  
works, and in all that thou puttest  
hand unto.

the poor shall never cease out of  
nd : therefore I command thee, say-  
hou shalt open thine hand wide unto  
other, to thy poor, and to thy needy,  
land.

l if thy brother, an Hebrew man, or  
brew woman, be sold unto thee, and  
thee six years ; then in the seventh  
hou shalt let him go free from thee.  
when thou sendest him out free from  
thou shalt not let him go away  
: thou shalt furnish him liberally  
thy flock, and out of thy floor, and  
f thy winepress : of that wherewith  
ord thy God hath blessed thee thou  
give unto him.

l thou shalt remember that thou  
bondman in the land of Egypt, and  
ord thy God redeemed thee : there-  
command thee this thing to day.

id it shall be, if he say unto thee,  
not go away from thee ; because he  
thee and thine house, because he is  
ith thee ; Then thou shalt take an  
ad thrust it through his ear unto the  
and he shall be thy servant for ever.)  
l also unto thy maidservant thou  
lo likewise.

hall not seem hard unto thee, when  
endest him away free from thee ; for  
h been worth a double hired servant  
e, in serving thee six years : and the  
thy God shall bless thee in all that  
loest.

## NEW TESTAMENT.

man shall come in his glory, and all the  
holy angels with him, then shall he sit  
upon the throne of his glory :

And before him shall be gathered all  
nations : and he shall separate them one  
from another, as a shepherd divideth the  
sheep from the goats :

And he shall set the sheep on his right  
hand, but the goats on the left.

Then shall the King say unto them on  
his right hand, Come, ye blessed of my  
Father, inherit the kingdom prepared for  
you from the foundation of the world.

For I was an hungered, and ye gave me  
meat : I was thirsty, and ye gave me  
drink : I was a stranger, and ye took me  
in : naked, and ye clothed me : I was  
sick, and ye visited me : I was in prison,  
and ye came unto me.

Then shall the righteous answer him,  
saying, Lord, when saw we thee an hun-  
gered, and fed thee ? or thirsty, and gave  
thee drink ? When saw we thee a stranger,  
and took thee in ? or naked, and clothed  
thee ? or when saw we thee sick, or in  
prison, and came unto thee ?

And the King shall answer and say unto  
them, Verily I say unto you, Inasmuch as  
ye have done it unto one of the least of  
these my brethren, ye have done it unto  
me.

Then shall he say also unto them on the  
left hand, Depart from me, ye cursed, into  
everlasting fire, prepared for the devil and  
his angels :

For I was an hungered, and ye gave me  
no meat : I was thirsty, and ye gave me  
no drink : I was a stranger, and ye took  
me not in : naked, and ye clothed me  
not : sick, and in prison, and ye visited  
me not.

Then shall they also answer him, saying,  
Lord, when saw we thee an hungered, or  
athirst, or a stranger, or naked, or sick, or  
in prison, and did not minister unto thee ?

Then shall he answer them, saying,  
Verily I say unto you, Inasmuch as ye

## DEUTERONOMY XVI.

*Chap. xvi. 1—6.* Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night,

Thou shalt therefore sacrifice the passover unto the Lord thy God, of the flock and the herd, in the place which the Lord shall choose to place his name there. . . . Thou mayest not sacrifice the passover within any of thy gates, which the Lord thy God giveth thee: But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the season that thou camest forth out of Egypt.

## NEW TESTAMENT.

did it not to one of the least of these, ye did it not to me.

And these shall go away into everlasting punishment: but the righteous into life eternal.

James ii. 5. Hearken, my beloved brethren, Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him?

Matt. xxvi. 17—21. Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand: I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come he sat down with the twelve.

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

1 Cor. xi. 23—26. For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks, he break it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me.

After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me.

For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.

\* 1 Cor. v. 7, 8. . . . Christ our

\* As the children of Israel of old when they ate the passover supper: fed upon Christ by faith: so now; the true Israel of God, when they partake of the Lord's supper: by faith eat the flesh, and drink the blood of Christ Jesus: as He said, "Whoso eateth my flesh, and drinketh

DEUTERONOMY XVII.

xvii. 2—6. If there be found you, within any of thy gates which rd thy God giveth thee, man or , that hath wrought wickedness in it of the Lord thy God, in trans- g his covenant, hath gone and served other gods, rshipped them, either the sun, or or any of the host of heaven, which not commanded ; and it be told nd thou hast heard of it, and endiligently, and, behold, it be true, : thing certain, that such abomina- wrought in Israel : Then shalt thou rth that man or that woman, which ommitted that wicked thing, unto es, even that man or that woman, ult stone them with stones, till they

ie mouth of two witnesses, or three es, shall he that is worthy of death to death ; but at the mouth of one he shall not be put to death.

xviii. 10—12. There shall not be among you any one that maketh his his daughter to pass through the that useth divination, or an observer s, or an enchanter, or a witch, or a r, or a consulter with familiar spirits, ard, or a necromancer. For all that e things are an abomination unto rd : and because of these abomina- ie Lord thy God doth drive them m before thee.

d, hath eternal life." (Not after a carnal sort, as false teachers blasphemously affirm, that the very body and blood, soul and divinity of Christ :) both of these ordinances meet in us, our very pascal Lamb : "The Lamb of God which taketh away the sin of the world :"  
feasts of remembrance ; the one foreshadowing, the other commemorating redemption through d.  
e bread of God is he which cometh down from heaven, and giveth life unto the world.  
hat bread of life. For my flesh is meat indeed, and my blood is drink indeed. John vi. 33, 48, 55.  
drank of that spiritual Rock that followed them : and that Rock was Christ. 1 Cor. x. 4.

NEW TESTAMENT.

passover is sacrificed for us : therefore let us keep the feast. . . .

Heb. x. 28, 29. He that despised Moses' law died without mercy under two or three witnesses :

Of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace ?

1 Tim. v. 19. Against an elder receive not an accusation, but before two or three witnesses.

John viii. 17, 18. It is also written in your law, that the testimony of two men is true.

I am one that bear witness of myself, and the Father that sent me beareth witness of me.

Acts viii. 9—11. There was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one : to whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries.

Rev. xxii. 15. For without are dogs, and sorcerers, and whoremongers, and mur-

## DEUTERONOMY XVIII.

v. 15—18. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken : According to all that thou desiredst of the Lord thy God in Horeb in the day of the assembly, saying, Let me not hear again the voice of the Lord my God, neither let me see this great fire any more, that I die not.

And the Lord said unto me, They have well spoken that which they have spoken. I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth ; and he shall speak unto them all that I shall command him.

v. 19. And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

v. 20—22. But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die.

And if thou say in thine heart, How shall we know the word which the Lord hath not spoken ?

When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously : thou shalt not be afraid of him.

*Chap. xxi. 1—4.* If one be found slain

## NEW TESTAMENT.

derers, and idolaters, and whosoever loveth and maketh a lie.

John i. 45. Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

Acts iii. 22, 23. For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul, which will not hear that prophet shall be destroyed from among the people.

John xii. 48, 49. He that rejecteth me, and receiveth not my words, hath one that judgeth him : the word that I have spoken, the same shall judge him in the last day ; for I have not spoken of myself ; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.

Mark xvi. 15, 16. And he said unto them, Go ye into all the world, and preach the gospel to every creature ; he that believeth and is baptized shall be saved ; but he that believeth not shall be damned.

2 Cor. xi. 13—15. For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ.

And no marvel ; for Satan himself is transformed into an angel of light.

Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness : whose end shall be according to their works.

Matt. xxvii. 23, 24. And the governor

DEUTERONOMY XXI.

the land which the Lord thy God giveth to possess it, lying in the field, and it is not known who hath slain him :  
 When thy elders and thy judges shall come forth, and they shall measure unto cities that are round about him that is slain : and it shall be, that the city which is next unto the slain man, even the elders of that city shall take an heifer, which hath not been wrought with, and which hath not been drawn in the yoke ;  
 And the elders of that city shall bring in the heifer unto a rough valley, which hath neither eared nor sown, and shall strike the heifer's neck there in the valley :

5—9. And the priests the sons of Levi shall come near ; for them the Lord thy God hath chosen to minister unto him, to bless in the name of the Lord ; and their word shall every controversy and every stroke be tried :  
 And all the elders of that city, that are next unto the slain man, shall wash their hands over the heifer that is beheaded in the valley : and they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, inasmuch as thou hast redeemed, and lay not thy cent blood unto thy people of Israel's charge. And the blood shall be forgiven the slayer.  
 And thou shalt put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord.

18—21. If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened him, will not hearken unto them : Then shall his father and his mother lay hold on him, and bring him out unto the elders of the city, and unto the gate of his place ; and they shall say unto the elders of his

NEW TESTAMENT.

said. Why, what evil hath he done ? But they cried out the more, saying, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person : see ye to it.

Matt. xviii. 18, 19. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven : and whatsoever ye shall loose on earth shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven.

Rom. i. 28—32. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient ; . . . Backbiters, haters of God, despiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenant breakers, without natural affection, implacable, unmerciful :

## DEUTERONOMY XXI.

city, This our son is stubborn and rebellious, he will not obey our voice ; he is a glutton and a drunkard.

And all the men of his city shall stone him with stones, that he die : so shalt thou put evil away from among you ; and all Israel shall hear, and fear.

21. 22, 23. And if a man have committed a sin worthy of death, and he be to be put to death, and thou hang him on a tree : his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day ; (for he that is hanged is accursed of God :) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance.

*Chap. xxii. 1—4.* Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them : thou shalt in any case bring them again unto thy brother.

And if thy brother be not nigh unto thee, or if thou know him not, then thou shalt bring it unto thine own house, and it shall be with thee until thy brother seek after it, and thou shalt restore it to him again.

In like manner shalt thou do with his ass ; and so shalt thou do with his raiment ; and with all lost thing of thy brother's, which he hath lost, and thou hast found, shalt thou do likewise : thou mayest not hide thyself.

Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them : thou shalt surely help him to lift them up again.

*Chap. xxiii. 3—6.* An Ammonite or Moabite shall not enter into the congregation of the Lord ; even to their tenth generation shall they not enter into the congregation of the Lord for ever.

Because they met you not with bread

## NEW TESTAMENT.

Who knowing the judgment of God, that they who commit such things are worthy of death.

John xix. 31. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath day, (for that sabbath day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away.

Gal. iii. 13. Christ hath redeemed us from the curse of the law, being made a curse for us : for it is written, Cursed is every one that hangeth on a tree.

John xiii. 35. By this shall all men know that ye are my disciples, if ye have love one to another.

1 John iv. 20, 21. If a man say, I love God, and hateth his brother, he is a liar : for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ?

And this commandment have we from him, That he who loveth God love his brother also.

Matt. vii. 12. Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

Luke x. 10—12. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, even the very dust of your city, which cleaveth on us, we do wipe off against you : notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you.

## DEUTERONOMY XXIII.

with water in the way, when ye came out of Egypt; and because they against thee Balaam the son of Beor thor of Mesopotamia, to curse thee. vertheless the Lord thy God wouldarken unto Balaam; but the Lord od turned the curse into a blessing thee, because the Lord thy God thee.

ou shalt not seek their peace nor prosperity all thy days for ever.

14, 25. When thou comest into thy bour's vineyard, then thou mayest eat s thy fill at thine own pleasure; but shalt not put any in thy vessel. en thou comest into the standing of thy neighbour, then thou mayest the ears with thine hand; but thou not move a sickle unto thy neigh-; standing corn.

28. xxv. 1—3. If there be a con-sy between men, and they come judgment, that the judges may judge; then they shall justify the righteous, ondemn the wicked.

d it shall be if the wicked man be y to be beaten, that the judge shall him to lie down, and to be beaten : his face, according to his fault by a n number.

ty stripes he may give him, and xceed: lest, if he should exceed, eat him above these with many s, then thy brother should seem vile hee.

. Thou shalt not muzzle the ox he treadeth out the corn.

## NEW TESTAMENT.

But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city.

1 Pet. iii. 12. The face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?

Matt. xii. 1. At that time Jesus went on the sabbath day through the corn; and his disciples were an hungered, and began to pluck the ears of corn, and to eat.

Luke xii. 47, 48. And that servant, which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes: . . . .

2 Cor. xi. 24. Of the Jews five times received I forty stripes save one.

1 Cor. ix. 9—11. It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes no doubt, this is written: that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope.



## DEUTERONOMY XXV.

v 5, 6. If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her.

And it shall be, that the firstborn which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel.

v 13—16. Thou shalt not have in thy bag divers weights, a great and a small.

Thou shalt not have in thy house divers measures, a great and a small.

But thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the Lord thy God giveth thee. For all that do such things, and all that do unrighteously, are an abomination unto the Lord thy God.

v 17—19. Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt; how he met thee by the way, and smote the hindermost of thee, even all that were feeble behind thee, when thou wast faint and weary; and he feared not God.

Therefore it shall be, when the Lord thy God hath given thee rest from all

## NEW TESTAMENT.

If we have sown into you spiritual things, is it a great thing if we shall reap your carnal things?

1 Tim. v 17, 18. Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn. And, the labourer is worthy of his reward.

Mark xii 18, 19. Then came unto him the Sadducees, which say there is no resurrection; and they asked him, saying, Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

1 Peter iii. 10, 11. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil and do good; let him seek peace, and ensue it.

1 Thess. iv. 11, 12. And that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; that ye may walk honestly towards them that are without, and that ye may have lack of nothing.

Rom. xii. 17. . . . Provide things honest in the sight of all men.

Rom. iii. 15—18. Their feet are swift to shed blood:

Destruction and misery are in their ways:

And the way of peace have they not known.

There is no fear of God before their eyes.

2 Tim. iv. 14, 15. Alexander the copper-

## DEUTERONOMY XXV.

thine enemies round about, in the land which the Lord thy God giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget it.

*Chap. xxvi. 1—5.* And it shall be, when thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein.

That thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go unto the place which the Lord thy God shall choose to place his name there.

And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the Lord thy God, that I am come unto the country which the Lord sware unto our fathers for to give us.

And the priest shalt take the basket out of thine hand, and set it down before the altar of the Lord thy God. . . .

And thou shalt speak and say before the Lord thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous.

*v 10—13.* And now, behold, I have brought the first fruits of the land, which thou, O Lord, hast given me. And thou shalt set it before the Lord thy God, and worship before the Lord thy God. . . .

Then thou shalt say before the Lord thy God, I have brought away the hallowed things out of mine house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast com-

## NEW TESTAMENT.

smith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

*Eph. ii. 11—12.* Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

*Rom. xii. 3.* For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith.

*Acts xx. 35.* I have shewed you all things, how, that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.

*2 Cor. ix. 1—12.* For as touching the ministering to the saints, it is superfluous for me to write unto you: . . . But this I say, he which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. . . . (As it is written, He hath dispersed

## DEUTERONOMY XXVI.

manded me : I have not transgressed thy commandments. neither have I forgotten them.

v 14. I have not eaten thereof in my mourning, neither have I taken away ought thereof for any unclean use, nor given ought thereof for the dead : but I have hearkened to the voice of the Lord my God, and have done according to all that thou hast commanded me.

- v 15. Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

v 16—19. This day the Lord thy God hath commanded thee to do these statutes, and judgments : thou shalt therefore keep and do them with all thine heart and with all thy soul.

Thou hast avouched the Lord this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgments, and to hearken unto his voice.

And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his commandments ; and to make thee high above all nations which he hath made, in praise, and in name, and in honour ; and that thou mayest be an holy people unto the Lord thy God, as he hath spoken.

*Chap. xxvii. 11—15.* And Moses charged the people the same day, saying, These shall stand upon mount Gerizim to bless the people, when ye are come over Jordan ; Simeon, and Levi, and Judah, and Issachar, and Joseph, and Benjamin :

## NEW TESTAMENT.

abroad ; he hath given to the poor : his righteousness remaineth for ever. . . .

For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God.

Luke xi. 41. Give alms of such things as ye have ; and, behold, all things are clean unto you.

Matt. vii. 7. Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you :

1 Cor. vi. 19, 20. . . . Ye are not your own, for ye are brought with a price ; therefore glorify God in your body, and in your spirit, which are God's.

John xv. 16. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain.

## DEUTERONOMY XXVII.

And these shall stand upon mount Ebal to curse; Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

And the Levites shall speak, and say unto all the men of Israel with a loud voice,

Cursed be the man that maketh any graven or molten image, an abomination unto the Lord, the work of the hands of the craftsman, and putteth it in a secret place. And all the people shall answer and say, Amen.

*v.* 16—19. Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen.

Cursed be he that removeth his neighbour's landmark. And all the people shall say, Amen.

Cursed be he that maketh the blind to wander out of the way. And all the people shall say, Amen.

Cursed be he that perverteth the judgment of the stranger, fatherless, and widow. And all the people shall say, Amen.

*v.* 25, 26. Cursed be he that taketh reward to slay an innocent person. And all the people shall say, Amen.

Cursed be he that confirmeth not all the words of this law to do them. And all the people shall say, Amen.

*Chap.* xxviii. 1, 2. And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth :

And all these blessings shall come on thee, and overtake thee, if thou shalt hearken unto the voice of the Lord thy God.

## NEW TESTAMENT.

*1 Cor.* 14—16. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest ?

*Mark* vii. 9—13. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. For Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother let him die the death: But ye say, If a man shall say to his father or mother, it is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

And he suffer him no more to do ought for his father or his mother; making the word of God of none effect through your tradition, which ye have delivered: and many such like things do ye.

*Gal.* iii. 10. For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.

*Luke* xi. 27, 28. And it came to pass as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked.

But he said, Yea rather, blessed are they that hear the word of God, and keep it,

## DEUTERONOMY XXVIII.

v. 3—8. Blessed shalt thou be in the city, and blessed shalt thou be in the field.

Blessed shall be the fruit of thy body, and the fruit of thy ground, and the fruit of thy cattle, the increase of thy kine, and the flocks of thy sheep.

Blessed shall be thy basket and thy store.

Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out.

The Lord shall cause thine enemies that rise up against thee to be smitten before thy face : they shall come out against thee one way, and flee before thee seven ways.

The Lord shall command the blessing upon thee in thy storehouses, and in all that thou settest thine hand unto ; and he shall bless thee in the land which the Lord thy God giveth thee.

v. 9. The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the Lord thy God, and walk in his ways.

v. 10. And all people of the earth shall see that thou art called by the name of the Lord ; and they shall be afraid of thee.

v. 15—20. But it shall come to pass, if thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his

## NEW TESTAMENT.

Matt. v. 1—11. And seeing the multitudes he went up into a mountain : and when he was set, his disciples came unto him.

And he opened his mouth, and taught them, saying, Blessed are the poor in spirit : for theirs is the kingdom of heaven.

Blessed are they that mourn : for they shall be comforted.

Blessed are the meek : for they shall inherit the earth.

Blessed are they which do hunger and thirst after righteousness : for they shall be filled.

Blessed are the merciful : for they shall obtain mercy.

Blessed are the pure in heart : for they shall see God.

Blessed are the peace makers : for they shall be called the children of God.

Blessed are they which are persecuted for righteousness' sake : for theirs is the kingdom of heaven.

Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

v. 13, 16. Ye are the salt of the earth : but if the salt have lost his savour, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

Ye are the light of the world. A city that is set on an hill cannot be hid. . . .

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

1 John iv. 4. Ye are of God, little children, and have overcome them : because greater is he that is in you, than he that is in the world.

Matt. xxiii. 14—38. Woe unto you, scribes and Pharisees, hypocrites ! for ye devour widows houses, and for a pretence

## DEUTERONOMY XXVIII.

commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee:

Cursed shalt thou be in the city, and cursed shalt thou be in the field.

Cursed shall be thy basket and thy store.

Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out.

The Lord shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto for to do, until thou be destroyed, and until thou perish quickly; because of the wickedness of thy doings, whereby thou hast forsaken me.

v. 58, 59. If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, THE LORD THY GOD;

Then the Lord will make thy plagues wonderful, and the plagues of thy seed, even great plagues, and of long continuance, and sore sicknesses, and of long continuance.

*Chap. xxix. 2—4.* And Moses called unto all Israel, and said unto them, Ye have seen all that the Lord did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

The great temptations which thine eyes have seen, the signs, and those great miracles: yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

## NEW TESTAMENT.

make long prayer: therefore ye shall receive the greater damnation. . . .

Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. . . .

Fill ye up then the measure of your fathers.

Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? . . . .

Rev. xv. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.

*Chap. xix. 12, 13.* His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God.

John viii. 43. Why do ye not understand my speech? even because ye cannot hear my word.

Mark viii. 17, 18. And when Jesus knew it, he saith unto them, Why reason ye, because ye have no bread? perceive ye not yet, neither understand? have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? . . . .

## DEUTERONOMY XXIX.

v. 5, 6. And I have led you forty years in the wilderness : your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

Ye have not eaten bread, neither have ye drunk wine or strong drink : that ye might know that I am the Lord your God.

v. 10—15. Ye stand this day all of you before the Lord your God ; your captains of your tribes, your elders, and your officers, with all the men of Israel, your little ones, your wives, and thy stranger that is in thy camp, from the hewer of thy wood unto the drawer of thy water : That thou shouldest enter into covenant with the Lord thy God, and into his oath, which the Lord thy God maketh with thee this day.

That he may establish thee to day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

Neither with you only do I make this covenant and this oath ; but with him that standeth here with us this day before the Lord our God, and also with him that is not here with us this day.

v. 16—18. (For ye know how we have dwelt in the land of Egypt ; and how we came through the nations which ye passed by ; and ye have seen their abominations, and their idols, wood and stone, silver and gold, which were among them ;)

Lest there should be among you man, or woman, or family, or tribe, whose heart

## NEW TESTAMENT.

Matt. vi. 26—30. Behold the fowls of the air : for they sow not, neither do they reap, nor gather into barns ; yet your heavenly Father feedeth them. Are ye not much better than they ? . . . And why take ye thought for raiment ? Consider the lilies of the field, how they grow ; they toil not, neither do they spin : . . . wherefore, if God so clothe the grass of the field, which to day is, and to morrow is cast into the oven, shall he not much more clothe you, O ye of little faith ?

Heb. viii. 6—10. But now hath he obtained a more excellent ministry, by how much also he is a mediator of a better covenant, which was established upon better promises.

For if that first covenant had been faultless, then should no place have been sought for the second.

For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah : not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt ; because they continued not in my covenant, and I regarded them not, saith the Lord.

For this is the covenant that I will make with the house of Israel after those days, saith the Lord ; I will put my laws into their mind, and write them in their hearts : and I will be to them a God, and they shall be to me a people.

Chap. xii. 14, 15. Follow peace with all men, and holiness, without which no man shall see the Lord :

Looking diligently lest any man fail of the grace of God ; lest any root of bitterness springing up trouble you, and thereby many be defiled.

## DEUTERONOMY XXIX.

turneth away this day from the Lord our God, to go and serve the gods of these nations ; lest there should be among you a root that beareth gall and wormwood ;

2. 19—21. And it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst :

The Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under heaven.

And the Lord shall separate him unto evil out of all the tribes of Israel, according to all the curses of the covenant that are written in this book of the law :

22, 23. So that the generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say, when they see the plagues of that land, and the sicknesses which the Lord hath laid upon it ; and that the whole land thereof is brimstone, and salt, and burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom, and Gomorrah, Admah, and Zeboim, which the Lord overthrew in his anger, and in his wrath :

2. 24—28. Even all nations shall say, Wherefore hath the Lord done thus unto this land ? what meaneth the heat of this great anger ?

Then men shall say, Because they have forsaken the covenant of the Lord God of their fathers, which he made with them when he brought them forth out of the land of Egypt :

For they went and served other gods, and worshipped them, gods whom they knew not, and whom he had not given unto them :

## NEW TESTAMENT.

Matt. xxiv. 48—51. And if that evil servant shall say in his heart, My lord delayeth his coming ; and shall begin to smite his fellow-servants, and to eat and drink with the drunken ;

The lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites : there shall be weeping and gnashing of teeth.

1 Cor. vi. 10. Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

Jude 7, 8. Even as Sodom and Gomorrah, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example. . . .

Luke xix. 43, 44. For the day shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

Mark xiii. 30, 31. Verily I say unto you, that this generation shall not pass, till all these things be done.



## DEUTERONOMY XXIX.

And the anger of the Lord was kindled against this land, to bring upon it all the curses that are written in this book :

And the Lord rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as it is this day.

v. 29. The secret things belong unto the Lord our God : but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law.

*Chap. xxx. 1, 2.* And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children with all thine heart, and with all thy soul ;

v. 3. That then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee.

v. 4. If any of thine be driven out unto the utmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will he fetch thee.

v. 6. And the Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live.

## NEW TESTAMENT.

Heaven and earth shall pass away : but my words shall not pass away.

Mark xiii. 32, 33. But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray : for ye know not when the time is.

1 John i. 8, 9. If we say that we have no sin, we deceive ourselves, and the truth is not in us.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

2 Peter i. 21. The prophecy came not in old time by the will of man : but holy men of God spake as they were moved by the Holy Ghost.

1 Peter ii. 25. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your souls.

Col. ii. 11, 12. In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ ; buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

## DEUTERONOMY XXX.

v. 10—14. If thou shalt hearken unto the voice of the Lord thy God, to keep his commandments and his statutes which are written in this book of the law, and if thou turn unto the Lord thy God with all thine heart, and with all thy soul.

For this commandment which I command thee this day, is not hidden from thee, neither is it far off.

It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it?

Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

v. 19, 20. I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live:

That thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him: for he is thy life, and the length of thy days: that thou mayest dwell in the land which the Lord sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

*Chap.* xxxi. 1, 2. And Moses went and spake these words unto all Israel.

And he said unto them, I am an hundred and twenty years old this day; I can no more go out and come in: also the Lord hath said unto me, Thou shalt not go over this Jordan.

v. 3—5. The Lord thy God he will go over before thee, and he will destroy these nations from before thee, and thou shalt

## NEW TESTAMENT.

Rom. x. 6—11. The righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed.

Acts xx. 25—27. And now, behold, I know that ye all among whom I have gone preaching the kingdom of God shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.

John xi. 25. Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die.

Luke xvi. 29—31. Abraham saith unto him, They have Moses and the prophets; let them hear them. . . .

If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.

Heb. xiii. 5, 6. . . . He hath said, I will never leave thee, nor forsake thee.

So that we may boldly say, the Lord is

## DEUTERONOMY XXXI.

possess them : and Joshua, he shall go over before thee, as the Lord hath said. . . .

And the Lord shall give them up before your face, that ye may do unto them according unto all the commandments which I have commanded you.

21. 6. Be strong and of a good courage, fear not, nor be afraid of them : for the Lord thy God, he it is that doth go with thee ; he will not fail thee, nor forsake thee.

21. 9—13. And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the Lord, and unto all the elders of Israel.

And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law : and that their children which have not known any thing, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it.

21. 14, 15. And the Lord said unto Moses, Behold, thy days approach that thou must die : call Joshua, and present yourselves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselves in the tabernacle of the congregation.

And the Lord appeared in the tabernacle in a pillar of a cloud : and the pillar

## NEW TESTAMENT.

my helper, and I will not fear what man shall do unto me.

Eph. vi. 10. Finally, my brethren, be strong in the Lord, and in the power of his might.

John v. 45—47. Do not think that I will accuse you to the Father ; there is one that accuseth you, even Moses, in whom ye trust.

For had ye believed Moses, ye would have believed me : for he wrote of me.

But if ye believe not his writings, how shall ye believe my words ?

Rom. iii. 1—4. What advantage then hath the Jew ? or what profit is there of circumcision ?

Much every way : chiefly, because that unto them were committed the oracles of God.

For what if some did not believe ? shall their unbelief make the faith of God without effect ? God forbid : yea, let God be true, but every man a liar ; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

Acts xiii. 2. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.

DEUTERONOMY XXXI.

NEW TESTAMENT.

of the cloud stood over the door of the tabernacle.

v. 16, 17. And the Lord said unto Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the gods of the strangers of the land, whither they go to be among them, and will forsake me, and break my covenant which I have made with them. Then my anger shall be kindled against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall them; so that they will say in that day, Are not these evils come upon us, because our God is not among us?

v. 18—23. And I will surely hide my face in that day for all the evils which they shall have wrought, in that they are turned unto other gods.

Now therefore, write ye this song for you, and teach it the children of Israel; put it in their mouths, that this song may be a witness for me against the children of Israel. . . .

Moses therefore wrote this song the same day, and taught it the children of Israel.

And he gave Joshua the son of Nun a charge, and said, Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I swore unto them: and I will be with thee.

v. 24—28. And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished, that Moses commanded the Levites, which bare the ark of the covenant of the Lord, saying, Take this book of the law, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee.

Rom. iii. 9—12. What then? are we better than they? No, in no wise: for we have before proved both Jews and Gentiles that they are all under sin.

As it is written, There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God.

They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.

Rom. ix. 6. Not as though the word of God had taken none effect. For they are not all Israel, which are of Israel.

2 Peter iii. 1—17. This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance:

That ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after

## DEUTERONOMY XXXI.

For I know thy rebellion and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the Lord; and how much more after my death?

Gather unto me all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them.

21. 29. For I know that after my death ye will utterly corrupt yourselves, and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the Lord, to provoke him to anger through the work of your hands.

*Chap. xxxii. 1—3.* And Moses spake in the ears of all the congregation of Israel the words of this song, until they were ended.

Give ear, O ye heavens, and I will speak; and hear O earth, the words of my mouth.

My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

Because I will publish the name of the Lord: ascribe ye greatness unto our God.

21. 4. He is the Rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.

21. 5, 6. They have corrupted themselves, their spot is not the spot of his children, they are a perverse and crooked generation.

## NEW TESTAMENT.

their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . .

Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness.

Acts xx. 29. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

1 Cor. iii. 6—9. I have planted, Apollos watered; but God gave the increase:

So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase.

Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour.

For we are labourers together with God: ye are God's husbandry, ye are God's building.

Matt. xvi. 18. Upon this rock I will build my church; and the gates of hell shall not prevail against it.

Rev. xv. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

Luke ix. 41. Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you.

## DEUTERONOMY XXXII.

Do ye thus requite the Lord, O foolish people and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?

v. 7, 8. Remember the days of old, consider the years of many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel.

v. 9, 10. For the Lord's portion is his people; Jacob is the lot of his inheritance.

He found him in a desert land, and in the waste howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye.

v. 11, 12. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange god with him.

v. 13, 14. He made him ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock; butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat; and thou didst drink the pure blood of the grape.

## NEW TESTAMENT.

Phil. ii. 15. That ye may be blameless and harmless, the sons of God without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world.

Acts xvii. 24—26. God that made the world and all things therein, seeing that he is Lord of heaven and earth, . . .

And hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation.

John xvii. 6—8. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. . . .

For I have given unto them the words which thou gavest me. . . .

v. 11, 12. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are one.

While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept. . . .

Eph. ii. 6—8. And hath raised us up together, and made us sit together in heavenly places in Christ Jesus: that in the ages to come he might shew the exceeding riches of his grace in his kindness toward us through Christ Jesus.

For by grace are ye saved through faith; and that not of yourselves: it is the gift of God.

Luke xxii. 17, 18. And he took the cup, and gave thanks, and said, Take this, and divide it among yourselves: for I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

## DEUTERONOMY XXXII.

7. 15—18. But Jeshurun waxed fat and kicked: thou art waxen fat, thou art grown thick, thou art covered with fatness; then he forsook God which made him, and lightly esteemed the Rock of his salvation.

They provoked him to jealousy with strange gods, with abominations provoked they him to anger.

They sacrificed unto devils, not to God; to gods whom they knew not, to new gods that came newly up, whom your fathers feared not. Of the Rock that begat thee thou art unmindful, and hast forgotten God that formed thee.

7. 19. And when the Lord saw it he abhorred them, because of the provoking of his sons, and of his daughters.

7. 20. And he said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

7. 21. They have moved me to jealousy with that which is not God; they have provoked me to anger with their vanities: and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation.

7. 22, 23. For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them.

7. 24, 25. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poison of serpents of the dust.

## NEW TESTAMENT.

1 Cor. x. 20—22. The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. . . .

Do we provoke the Lord to jealousy? are we stronger than he?

Rev. ix. 20. And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk.

Luke xi. 53. . . . The scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things.

Matt. xvii. 17. Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?

Rom. x. 19. Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation will I anger you.

Chap. xi. 11. Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy.

Rev. viii. 8, 9. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

Chap. ix. 18, 19. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.

For their power is in their mouth, and

DEUTERONOMY XXXII.

The sword without, and terror within, shall destroy both the young man and the virgin, the suckling also with the man of grey hairs.

2. 26—29. I said I would scatter them into corners, I would make the remembrance of them to cease from among men: were it not that I feared the wrath of the enemy, lest their adversaries should behave themselves strangely, and lest they should say, Our hand is high, and the Lord hath not done all this.

For they are a nation void of counsel, neither is there any understanding in them.

O that they were wise, that they understood this, that they would consider their latter end.

2. 30, 31. How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up? for their rock is not as our Rock, even our enemies themselves being judges.

2. 32, 33. For their vine is of the vine of Sodom, and of the fields of Gomorrah: their grapes are grapes of gall, and their clusters are bitter:

Their wine is the poison of dragons, and the cruel venom of asps.

2. 34. Is not this laid up in store with me, and sealed up among my treasures?

2. 35. To me belongeth vengeance and recompense; their foot shall slide in due time: for the day of their calamity is at hand, and the things that shall come upon them make haste.

NEW TESTAMENT.

in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt.

Rev. xvi. 9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

Rom. ii. 23, 24. Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

For the name of God is blasphemed among the Gentiles through you. . . .

John vii. 45, 46. Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered Never man spake like this man.

Matt. xxii. 46. No man was able to answer him a word, neither durst any from that day forth ask him any more questions.

Rom. iii. 13, 14. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips: whose mouth is full of cursing and bitterness.

Rom. ii. 5. But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God.

Heb. x. 30. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again the Lord shall judge his people.



## DEUTERONOMY XXXII.

7. 36—38. For the Lord shall judge his people, and repent himself for his servants, when he seeth that their power is gone, and there is none shut up, or left.

And he shall say, Where are their gods, their rock in whom they trusted, which did eat the fat of their sacrifices, and drank the wine of their drink offering? let them rise up and help you, and be your protection.

7. 39. See now that I, even I, am he, and there is no god with me : I kill, and I make alive ; I wound, and I heal : neither is there any that can deliver out of my hand.

7. 40—42. For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment ; I will render vengeance to mine enemies, and will reward them that hate me.

I will make mine arrows drunk with blood, and my sword shall devour flesh, with the blood of the slain and of the captives, from the beginning of revenges upon the enemy.

7. 43. Rejoice, O ye nations, with his people : for he will avenge the blood of his servants, and will render vengeance to his adversaries, and will be merciful unto his land, and to his people.

7. 44—46. And Moses came and spake all the words of this song in the ears of the people, he, and Hoshea the son of Nun.

And Moses made an end of speaking all these words to all Israel : and he said unto them, Set your hearts unto all the

## NEW TESTAMENT.

Luke vii. 41, 42. There was a certain creditor which had two debtors : the one owed five hundred pence, and the other fifty. And when they had nothing to pay he frankly forgave them both. . . . .

John ix. 39. And Jesus said, For judgment I am come into this world, that they which see not might see ; and that they which see might be made blind.

Rev. i. 16—18. . . . . Out of his mouth went a sharp two-edged sword : and his countenance was as the sun shineth in his strength.

And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not : I am the first and the last : I am he that liveth and was dead ; and, behold, I am alive for evermore, Amen ; and have the keys of hell and of death.

Rom. xv. 10. . . . . He saith, Rejoice, ye Gentiles, with his people. . . . .

Rev. vi. 10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth

Rom. xi. 26. And so all Israel shall be saved : as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.

1 Tim. iv. 16. Take heed unto thyself, and unto the doctrine ; continue in them : for in doing this thou shalt both save thyself, and them that hear thee.

## DEUTERONOMY XXXII.

words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.

v. 47. For it is not a vain thing for you ; because it is your life : and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.

v. 48—52. And the Lord spake unto Moses that selfsame day, saying, Get thee up into this mountain Abarim, unto mount Nebo, which is in the land of Moab, that is over against Jericho ; and behold the land of Canaan, which I give unto the children of Israel for a possession : and die in the mount whither thou goest up, and be gathered unto thy people ; as Aaron thy brother died in mount Hor, and was gathered unto his people : because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin ; because ye sanctified me not in the midst of the children of Israel.

Yet thou shalt see the land before thee ; but thou shalt not go thither unto the land which I give the children of Israel.

*Chap.* xxxiii. 1, 2. And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

And he said, The Lord came from Sinai, and rose up from Seir unto them ; he shined forth from mount Paran, and he came with ten thousands of saints : from his right hand went a fiery law for them.

## NEW TESTAMENT.

John xvii. 3. This is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.

Phil. i. 20, 21. . . . Christ shall be magnified in my body, whether it be by life, or by death : for to me to live is Christ, and to die is gain.

1 Cor. iii. 21—23. . . . For all things are yours ; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come ; all are yours ; and ye are Christ's ; and Christ is God's.

Rom. ii. 11. There is no respect of persons with God.

Acts vii. 37. This is that Moses, which said unto the children of Israel, A Prophet shall the Lord your God raise up unto you of your brethren, like unto me ; him shall ye hear.

Luke xxiv. 50. And he led them out as far as to Bethany, and he lifted up his hands and blessed them. And it came to pass while he blessed them, he was parted from them, and carried up into heaven.

Jude 14. Behold, the Lord cometh with ten thousands of his saints.

Acts vii. 53. Who have received the law by the dispositions of angels, and have not kept it.

Heb. xii. 22, 23. But ye are come unto mount Sion, and unto the city of the living

## DEUTERONOMY XXXIII.

7. 3. Yea, he loved the people ; all his saints are in thy hand : and they sat down at thy feet ; every one shall receive of thy words.

2. 4. Moses commanded us a law, even the inheritance of the congregation of Jacob.

7. 5. And he was king in Jeshurun, when the heads of the people and the tribes of Israel were gathered together.

7. 6. Let Reuben live, and not die ; and let not his men be few.

7. 7. And this is the blessing of Judah : and he said, Hear, Lord, the voice of Judah, and bring him unto his people : let

## NEW TESTAMENT.

God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born, which are written in heaven, and to God the Judge of all, and to the spirits of just men made perfect.

John xvii. 24—26. Father, I will that they also, whom thou hast given me, be with me where I am ; that they may behold my glory which thou hast given me : for thou lovedst me before the foundation of the world.

O righteous Father, the world hath not known thee : but I have known thee, and these have known that thou hast sent me.

And I have declared unto them thy name, and will declare it ; that the love wherewith thou hast loved me may be in them, and I in them.

John vii. 19. Did not Moses give you the law ? . . . .

Matt. xxi. 5. Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek and sitting upon an ass, and a colt the foal of an ass.

Luke xxiii. 3. Pilate asked him, saying, Art thou the King of the Jews ? And he answered him and said, Thou sayest it.

John xiv. 19. Because I live, ye shall live also.

Chap. vi. 57, 58. As the living Father hath sent me, and I live by the Father : so he that eateth me, even he shall live by me.

This is that bread which came down from heaven : not as your fathers did eat manna, and are dead : he that eateth of this bread shall live for ever.

John xi. 41, 42. . . . And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me. And I knew

## DEUTERONOMY XXXIII.

his hands be sufficient for him ; and be thou an help to him from his enemies.

v. 8, 9. And of Levi he said, Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah ;

Who said unto his father and to his mother, I have not seen him ; neither did he acknowledge his brethren, nor knew his own children : for they have observed thy word, and kept thy covenant.

v. 10. They shall teach Jacob thy judgments, and Israel thy law : they shall put incense before thee, and whole burnt sacrifices upon thine altar.

v. 11. Bless, Lord, his substance, and accept the work of his hands : smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

v. 12. And of Benjamin he said, The beloved of the Lord shall dwell in safety by him ; and the LORD shall cover him all the day long, and he shall dwell between his shoulders.

## NEW TESTAMENT.

that thou hearest me always : but because of the people which stand by I said it, that they may believe that thou hast sent me.

Heb. vii. 14. For it is evident that our Lord sprang out of Juda.

2 Cor. v. 16. Wherefore henceforth know we no man after the flesh : . . .

Mark iii. 33—35. And he answered them, saying, Who is my mother, or my brethren ?

And he looked round about on them which sat about him, and said, Behold my mother and my brethren !

For whosoever shall do the will of God, the same is my brother, and my sister, and mother.

Acts xiii. 1—5. Now there were in the church that was at Antioch certain prophets and teachers ; . . . so they, being sent forth by the Holy Ghost, departed. . . . And when they were at Salamis, they preached the word of God in the synagogues of the Jews.

2 Cor. ix. 10. Now he that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.

Rev. ii. 26, 27. He that overcometh and keepeth my works unto the end, to him will I give power over the nations :

And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father.

John xiii. 1—23. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. . . .

Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved.

## DEUTERONOMY XXXIII.

v. 13—17. And of Joseph he said, Blessed of the Lord be his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath, and for the precious fruits brought forth by the sun, and for the precious things put forth by the moon, and for the chief things of the ancient mountains, and for the precious things of the lasting hills, and for the precious things of the earth and fulness thereof, and for the good will of him that dwelt in the bush : let the blessing come upon the head of Joseph, and upon the top of the head of him that was separated from his brethren.

His glory is like the firstling of his bullock, and his horns are like the horns of unicorns : with them he shall push the people together to the ends of the earth : and they are the ten thousands of Ephraim, and they are the thousands of Manasseh.

v. 18, 19. And of Zebulun he said, Rejoice, Zebulun, in thy going out ; and, Issachar, in thy tents.

They shall call the people unto the mountain ; there they shall offer sacrifices of righteousness : for they shall suck of the abundance of the seas, and of treasures hid in the sand.

v. 20—25. And of Gad he said, Blessed be he that enlargeth Gad : he dwelleth as a lion, and teareth the arm with the crown of the head.

And he provided the first part for himself, because there, in a portion of the law-giver, was he seated ; and he came with the heads of the people, he executed the justice of the Lord, and his judgments with Israel.

And of Dan he said, Dan is a lion's whelp : he shall leap from Bashan.

And of Naphtali he said, O Naphtali,

## NEW TESTAMENT.

Acts vii. 9. And the patriarchs, moved with envy, sold Joseph into Egypt : but God was with him.

v. 30, 31. . . . . There appeared to him in the wilderness of mount Sina an angel of the Lord in a flame of fire in a bush ; when Moses saw it, he wondered at the sight.

Mark x. 29, 30. And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but shall receive an hundredfold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions ; and in the world to come eternal life.

Luke v. 4—10. Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. . . . .

And when they had this done, they enclosed a great multitude of fishes : . . .

When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me ; for I am a sinful man, O Lord. . . .

And Jesus said unto Simon, Fear not ; from henceforth thou shalt catch men.

Rev. vii. 4—8. And I heard the number of them which were sealed : and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand.

Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand.

## DEUTERONOMY XXXIII.

satisfied with favour, and full with the blessing of the Lord : possess thou the west and the south.

And of Asher he said, Let Asher be blessed with children ; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass ; and as thy days, so shall thy strength be.

v. 26—29. There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help, and in his excellency on the sky.

The eternal God is thy refuge, and underneath are the everlasting arms : and he shall thrust out the enemy from before thee ; and shall say, Destroy them.

Israel then shall dwell in safety alone : the fountain of Jacob shall be upon a land of corn and wine ; also his heavens shall drop down dew.

Happy art thou, O Israel : who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thy excellency ! and thine enemies shall be found liars unto thee ; and thou shalt tread upon their high places.

*Chap. xxxiv. 1—4.* And Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. And the Lord shewed him all the land of Gilead, unto Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the utmost sea, and the south, and the plain of the valley of Jericho, the city of palm trees, unto Zoar.

And the Lord said unto him, This is the land which I swore unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed : I have caused thee to see it with thine eyes, but thou shalt not go over thither.

## NEW TESTAMENT.

Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand.

Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.

Rev. xxi. 10—14. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God,

Having the glory of God : and her light was like unto a stone most precious, even like a jasper stone, clear as crystal ;

And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel :

On the east three gates ; on the north three gates ; on the south three gates ; and on the west three gates.

And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.

Heb. iii. 5, 6. Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after ; but Christ as a son over his own house ; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

John viii. 35. The servant abideth not in the house for ever : but the Son abideth ever.

## DEUTERONOMY XXXIV.

v. 5—8. So Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord.

And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.

And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping and mourning for Moses were ended.

v. 9. And Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the Lord commanded Moses.

v. 10—12. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face, in all the signs and the wonders which the Lord sent him to do in the land of Egypt to Pharaoh, and to all his servants, and to all his land, and in all that mighty hand, and in all the great terror which Moses shewed in the sight of all Israel.

## NEW TESTAMENT.

Jude 9. Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee.

John xii. 26. If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour.

Acts vi. 5—8. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch: whom they set before the apostles: and when they had prayed, they laid their hands on them. . .

And Stephen full of faith and power, did great wonders and miracles among the people.

John x. 15. As the Father knoweth me, even so know I the Father: . . .

Luke ix. 30. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory, and spake of his decease which he should accomplish at Jerusalem.

Chap. xxiv. 27. And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.







THE  
HARMONY OF SCRIPTURE;  
SHOWING  
THE ONENESS BETWEEN THE OLD AND NEW TESTAMENT.

*The Book of Joshua.*

COLLATED BY THOS. FEARNLEY.

“Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope.”

“Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me.”

“Comparing spiritual things with spiritual.”

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### JOSHUA I.

*Chap. i. 1—6.* Now after the death of Moses the servant of the Lord it came to pass, that the Lord spake unto Joshua the son of Nun, Moses' minister, saying,

Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, even to the children of Israel.

Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun, shall be your coast.

There shall not any man be able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.

Be strong and of a good courage: for unto this people shalt thou divide for an inheritance the land, which I sware unto their fathers to give them.

v. 7—11. Only be thou strong and

### NEW TESTAMENT.

Luke xx. 37, 38. Now that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob; for he is not a God of the dead, but of the living: for all live unto him.

1 Cor. xv. 29. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead?

1 Thess. iv. 14. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

1 Tim. vi. 13, 14. I give thee charge in

## JOSHUA I.

very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee : turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest.

This book of the law shall not depart out of thy mouth : but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein : for then thou shalt make thy way prosperous, and then thou shalt have good success.

Have not I commanded thee ? Be strong and of a good courage ; be not afraid, neither be thou dismayed : for the Lord thy God is with thee whithersoever thou goest.

Then Joshua commanded the officers of the people, saying, Pass through the host, and command the people, saying, Prepare you victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it.

*Chap. ii. 1—9.* And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went and came into an harlot's house, named Rahab, and lodged there.

And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel to search out the country.

And the king of Jericho sent unto Rahab, saying, Bring forth the men that are come to thee, which are entered into thine house : for they be come to search out all the country.

And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they were : and it came to pass about the time of shutting of the gate, when it was dark, that the men went out : whither the men

## NEW TESTAMENT.

the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession ; that thou keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ.

2 Tim. i. 6—8. Wherefore I put thee in remembrance, that thou stir up the gift of God, which is in thee by the putting on of my hands.

For God hath not given us the spirit of fear ; but of power, and of love, and of a sound mind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner : but be thou partaker of the afflictions of the gospel according to the power of God.

James ii. 25, 26. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way ?

For as the body without the spirit is dead, so faith without works is dead also.

Rom. iv. 8. Blessed is the man to whom the Lord will not impute sin.

## JOSHUA II.

## NEW TESTAMENT.

went I wot not : pursue after them quickly ;  
for ye shall overtake them.

But she had brought them up to the  
roof of the house, and hid them with the  
stalks of flax, which she had laid in order  
upon the roof.

And the men pursued after them the  
way to Jordan unto the fords : and as  
soon as they which pursued after them  
were gone out, they shut the gate.

And before they were laid down, she  
came up unto them upon the roof ; and  
she said unto the men, I know that the  
Lord hath given you the land, and that  
your terror is fallen upon us, and that all  
the inhabitants of the land faint because  
of you.

*v.* 10, 11. For we have heard how the  
Lord dried up the water of the Red sea  
for you, when ye came out of Egypt ; and  
what ye did unto the two kings of the  
Amorites, that were on the other side  
Jordan, Sihon and Og, whom ye utterly  
destroyed.

And as soon as we had heard these  
things, our hearts did melt, neither did  
there remain any more courage in any man,  
because of you : for the Lord your God,  
he is God in heaven above, and in earth  
beneath.

*v.* 12, 13. Now therefore, I pray you,  
swear unto me by the Lord, since I have  
shewed you kindness, that ye will also  
shew kindness unto my father's house, and  
give me a true token : And that ye will  
save alive my father, and my mother, and  
my brethren, and my sisters, and all that  
they have, and deliver our lives from  
death.

*v.* 14. And the men answered her, Our  
life for your's, if ye utter not this our busi-  
ness. And it shall be, when the Lord  
hath given us the land, that we will deal  
kindly and truly with thee.

*Rom. x.* 17. Faith cometh by hearing,  
and hearing by the word of God.

*1 Tim. v.* 8. If any provide not for his  
own, and specially for those of his own  
house, he hath denied the faith, and is  
worse than an infidel.

*Matt. v.* 7. Blessed are the merciful :  
for they shall obtain mercy.

## JOSHUA II.

v. 15, 16. Then she let them down by a cord through the window : for her house was upon the town wall, and she dwelt upon the wall. And she said unto them, Get you to the mountain, lest the pursuers meet you ; and hide yourselves there three days, until the pursuers be returned : and afterward may ye go your way.

v. 17—22. And the men said unto her, We will be blameless of this thine oath which thou hast made us swear. Behold, when we come into the land, thou shalt bind this line of scarlet thread in the window which thou didst let us down by : and thou shalt bring thy father, and thy mother, and thy brethren, and all thy father's household home unto thee. And it shall be, that whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we will be guiltless : and whosoever shall be with thee in the house, his blood shall be on our head, if any hand be upon him. And if thou utter this our business, then we will be quit of thine oath which thou hast made us to swear.

And she said, According unto your words, so be it. And she sent them away, and they departed : and she bound the scarlet line in the window.

And they went, and came unto the mountain, and abode there three days, until the pursuers were returned : and the pursuers sought them throughout all the way, but found them not.

v. 23, 24. So the two men returned, and descended from the mountain, and passed over, and came to Joshua the son of Nun, and told him all things that befell them : And they said unto Joshua, Truly the Lord hath delivered into our hands all the land ; for even all the inhabitants of the country do faint because of us.

## NEW TESTAMENT.

2 Cor. xii 32, 33. In Damascus the governor under Aretas the king kept the city of the Damascenes with a garrison, desirous to apprehend me : And through a window in a basket was I let down by the wall, and escaped his hands.

Matt. v. 33. . . . Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths.

Acts x. 24. . . . And Cornelius waited for them, and had called together his kinsmen and near friends.

Luke ix. 10. And the apostles, when they were returned, told him all that they had done.

## JOSHUA III.

*Chap. iii. 1—4.* And Joshua rose early in the morning; and they removed from Shittim, and came to Jordan, he and all the children of Israel, and lodged there before they passed over. And it came to pass after three days, that the officers went through the host; and they commanded the people, saying, When ye see the ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed this way heretofore.

*v. 5, 6.* And Joshua said unto the people, Sanctify yourselves: for to-morrow the Lord will do wonders among you.

And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

*v. 7, 8.* And the Lord said unto Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee. And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall stand still in Jordan.

*v. 9—13.* And Joshua said unto the children of Israel, Come hither, and hear the words of the Lord your God. And Joshua said, Hereby ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the

## NEW TESTAMENT.

Rom. xii. 11. Not slothful in business; fervent in spirit; serving the Lord.

Luke xxi. 37, 38. And in the daytime he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives.

And all the people came early in the morning to him in the temple, for to hear him.

Heb. xii. 28. Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear.

Acts v. 12, 13. And by the hands of the apostles were many signs and wonders wrought among the people. . . . And of the rest durst no man join himself to them: but the people magnified them.

1 Thess. i. 9. For they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God.



## JOSHUA III.

## NEW TESTAMENT.

Girgashites, and the Amorites, and the Jebusites.

Behold, the ark of the covenant of the Lord of all the earth passeth over before you into Jordan.

Now therefore take you twelve men out of the tribes of Israel, out of every tribe a man. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon an heap.

v. 14—17. And it came to pass, when the people removed from their tents, to pass over Jordan, and the priests bearing the ark of the covenant before the people; and as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water, (for Jordan overfloweth all his banks all the time of harvest,) That the waters which came down from above stood and rose up upon an heap very far from the city Adam, that is beside Zaretan: and those that came down toward the sea of the plain, even the salt sea, failed, and were cut off: and the people passed over right against Jericho.

And the priests that bare the ark of the covenant of the Lord stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan.

*Chap.* iv. 1—11. And it came to pass, when all the people were clean passed over Jordan, that the Lord spake unto Joshua, saying, Take you twelve men out of the people, out of every tribe a man, and command ye them, saying, Take you hence out of the midst of Jordan, out of the place where the priests' feet stood firm,

Luke iii. 2, 3. . . . The word of God came unto John the son of Zacharias in the wilderness. And he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins.

Matt. iii. 4—6. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judæa, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins.

Luke xxiv. 48. And ye are witnesses of these things.

## JOSHUA IV.

twelve stones, and ye shall carry them over with you, and leave them in the lodging place, where ye shall lodge this night.

Then Joshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man : and Joshua said unto them, Pass over before the ark of the Lord your God into the midst of Jordan, and take you up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel . . . .

And the children of Israel did so as Joshua commanded. . . . .

For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people, according to all that Moses commanded Joshua : and the people hastened and passed over.

And it came to pass when all the people were clean passed over, that the ark of the Lord passed over, and the priests, in the presence of the people.

2. 12, 13. And the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them : About forty thousand prepared for war passed over before the Lord unto battle, to the plains of Jericho.

2. 14—18. On that day the Lord magnified Joshua in the sight of all Israel ; and they feared him, as they feared Moses, all the days of his life.

And the Lord spake unto Joshua, saying, Command the priests that bear the ark of the testimony, that they come up out of Jordan. . . . .

And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of

## NEW TESTAMENT.

Mark iii. 13, 14. And he goeth up into a mountain, and calleth unto him whom he would : and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach.

Luke xiv. 22. And the servant said, Lord, it is done as thou hast commanded.

Rev. xvii. 14. These shall make war with the Lamb, and the Lamb shall overcome them : for he is Lord of lords, and King of kings : and they that are with him are called, and chosen, and faithful.

1 Thess. v. 12, 13. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you ; and to esteem them very highly in love for their work's sake.

Heb. xiii. 17, Obey them that have the rule over you, and submit yourselves : . .

## JOSHUA IV.

Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before.

v. 19—22. And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho. And those twelve stones, which they took out of Jordan, did Joshua pitch in Gilgal.

And he spake unto the children of Israel, saying, When your children shall ask their fathers in time to come, saying, What mean these stones? Then ye shall let your children know, saying, Israel came over this Jordan on dry land.

v. 23, 24. For the Lord your God dried up the waters of Jordan from before you, until ye were passed over, as the Lord your God did to the Red sea, which he dried up from before us, until we were gone over: That all the people of the earth might know the hand of the Lord, that it is mighty: that ye might fear the Lord your God for ever.

*Chap. v. 1.* And it came to pass, when all the kings of the Amorites, which were on the side of Jordan westward, and all the kings of the Canaanites, which were by the sea, heard that the Lord had dried up the waters of Jordan from before the children of Israel, until we were passed over, that their heart melted, neither was there spirit in them any more, because of the children of Israel.

v. 2—9. At that time the Lord said unto Joshua, Make thee sharp knives, and circumcise again the children of Israel the second time. . . .

Now all the people that came out were circumcised: but all the people that were born in the wilderness by the way as they came forth out of Egypt, them they had

## NEW TESTAMENT.

1 Peter iii, 15. Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.

Col. i. 23—27. . . . Be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister. . . .

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you the hope of glory.

Phil. iii. 3—6. We are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh. Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the

## JOSHUA V.

not circumcised. . . And it came to pass, when they had done circumcising all the people, that they abode in their places in the camp, till they were whole.

And the Lord said unto Joshua, This day have I rolled away the reproach of Egypt from off you. Wherefore the name of the place is called Gilgal unto this day.

v. 10—12. And the children of Israel encamped in Gilgal, and kept the passover on the fourteenth day of the month at even in the plains of Jericho. And they did eat of the old corn of the land on the morrow after the passover, unleavened cakes, and parched corn in the self-same day. And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more; but they did eat of the fruit of the land of Canaan that year.

v. 13—15. And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand: and Joshua went unto him, and said unto him, Art thou for us, or for our adversaries? And he said, Nay; but as captain of the host of the Lord am I now come. And Joshua fell on his face to the earth, and did worship, and said unto him, What saith my lord unto his servant? And the captain of the Lord's host said unto Joshua, Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

*Chap.* vi. 6—8. And Joshua the son of Nun called the priests, and said unto them, Take up the ark of the covenant, and let seven priests bear seven trumpets of rams' horns before the ark of the Lord. And he said unto the people, Pass on, and compass the city, and let him that is armed pass on before the ark of the Lord.

## NEW TESTAMENT.

stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concerning zeal, persecuting the church; touching the righteousness which is in the law, blameless.

1 John v. 3. For this is the love of God, that we keep his commandments: and his commandments are not grievous.

Rom. viii. 32. He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?

Rev. xix. 11—13. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed in a vesture dipped in blood: and his name is called The Word of God.

Heb. ii. 10. . . . The captain of their salvation. . . .

Acts vii. 33. Then said the Lord to him, Put off thy shoes from thy feet for the place where thou standest is holy ground.

1 Cor. i. 24—29. . . . Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. . . . But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things

## JOSHUA VI.

And it came to pass, when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams' horns passed on before the Lord, and blew with the trumpets : and the ark of the covenant of the Lord followed them.

v. 15—20. And it came to pass on the seventh day, that they rose up early about the dawning of the day, and compassed the city after the same manner seven times : only on that day they compassed the city seven times.

And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout ; for the Lord hath given you the city. And the city shall be accursed, even it, and all that are therein, to the Lord : only Rahab the harlot shall live, she and all that are with her in the house, because she hid the messengers that we sent.

And ye, in any wise keep yourselves from the accursed thing, lest ye make yourselves accursed, when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

But all the silver, and gold, and vessels of brass and iron, are consecrated unto the Lord : they shall come into the treasury of the Lord.

So the people shouted when the priests blew with the trumpets : and it came to pass, when the people heard the sound of the trumpet, and the people shouted with a great shout, that the wall fell down flat, so that the people went up into the city, every man straight before him, and they took the city.

v. 21—24. And they utterly destroyed all that was in the city, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren,

## NEW TESTAMENT.

which are mighty ; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are : That no flesh should glory in his presence.

Heb. xi. 30. By faith the walls of Jericho fell down, after they were compassed about seven days.

v. 31. By faith the harlot Rahab perished not with them that believed not, when she had received the spies with peace.

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and all that she had ; and they brought out all her kindred, and left them without the camp of Israel.

And they burnt the city with fire, and all that was therein : only the silver, and the gold, and the vessels of brass and of iron, they put into the treasury of the house of the Lord.

*Chap. vii. 1—6.* But the children of Israel committed a trespass in the accursed thing : for Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing : and the anger of the Lord was kindled against the children of Israel.

And Joshua sent men from Jericho to Ai, which is beside Beth-aven, on the east side of Bethel, and spake unto them, saying, Go up and view the country. And the men went up and viewed Ai. And they returned to Joshua, and said unto him, Let not all the people go up ; but let about two or three thousand men go up and smite Ai ; and make not all the people to labour thither ; for they are but few.

So there went up thither of the people about three thousand men : and they fled before the men of Ai. And the men of Ai smote of them about thirty and six men : for they chased them from before the gate even unto Shebarim, and smote them in the going down : wherefore the hearts of the people melted, and became as water.

And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.

*v. 7—9.* And Joshua said, Alas, O Lord God, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites, to destroy us ? would to God we had been

Rom. xiii. 1—4. Let every soul be subject unto the higher powers. For there is no power but of God : the powers that be are ordained of God.

Whosoever therefore resisteth the power, resisted the ordinance of God : and they that resist shall receive to themselves damnation.

For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power ? do that which is good, and thou shalt have praise of the same.

For he is the minister of God to thee for good. But if thou do that which is evil, be afraid ; for he beareth not the sword in vain : for he is the minister of God, a revenger to execute wrath upon him that doeth evil.

Mark iv. 38—40. And he was in the hinder part of the ship, asleep on a pillow : and they awake him, and say unto him, Master, carest thou not that we perish ? . . . And he said unto them, Why are

## JOSHUA VII.

content, and dwell on the other side Jordan! O Lord, what shall I say, when Israel turneth their backs before their enemies! For the Canaanites and all the inhabitants of the land shall hear of it, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great name?

v. 10—15. And the Lord said unto Joshua, Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff.

Therefore the children of Israel could not stand before their enemies, but turned their backs before their enemies, because they were accursed: neither will I be with you any more, except ye destroy the accursed from among you.

Up, sanctify the people, and say, Sanctify yourselves against the morrow: for thus saith the Lord God of Israel, There is an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, until ye take away the accursed thing from among you. In the morning therefore ye shall be brought according to your tribes: and it shall be, that the tribe which the Lord taketh shall come according to the families thereof; and the family which the Lord shall take shall come by households; and the household which the Lord shall take shall come man by man.

And it shall be, that he that is taken with the accursed thing shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the Lord, and because he hath wrought folly in Israel.

v. 16—18. So Joshua rose up early in

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ye so fearful? how is it that ye have no faith?

1 Cor. v. 13. . . . . Therefore put away from among yourselves that wicked person.

Acts v. 1—5. But a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. And Ananias hearing these words fell down, and gave up the ghost: and great fear came on all them that heard these things.

2 Cor. v. 10. We must all appear before

JOSHUA VII.

the morning, and brought Israel by their tribes ; and the tribe of Judah was taken : and he brought the family of Judah ; and he took the family of the Zarhites : and he brought the family of the Zarhites man by man ; and Zabdi was taken : and he brought his household man by man ; and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

v. 19—21. And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him : and tell me now what thou hast done ; hide it not from me.

And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: when I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them ; and, behold, they are hid in the earth in the midst of my tent, and the silver under it.

v. 22—24. So Joshua sent messengers, and they ran unto the tent ; and, behold, it was hid in his tent, and the silver under it. And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and laid them out before the Lord.

And Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had : and they brought them unto the valley of Achor.

v. 25, 26. And Joshua said, Why hast thou troubled us ? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones. And they raised over him a great heap of

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the judgment seat of Christ ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Matt. xxvii. 3—5. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us ? see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

Luke xii. 2. For there is nothing covered, that shall not be revealed ; neither hid, that shall not be known.

Gal. v. 10. He that troubleth you shall bear his judgment, whosoever he be.

Acts v. 9—11. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord ? behold, the feet of them which have



## JOSHUA VII.

stones unto this day. So the Lord turned from the fierceness of his anger. Wherefore the name of that place was called, The valley of Achor, unto this day.

*Chap. viii. 1—19.* And the Lord said unto Joshua, Fear not, neither be thou dismayed : take all the people of war with thee, and arise, go up to Ai : see, I have given into thy hand the king of Ai, and his people, and his city, and his land : and thou shalt do to Ai and her king as thou didst to Jericho and her king : only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves : lay thee an ambush for the city behind it. . . .

And Joshua and all Israel made as if they were beaten before them, and fled by the way of the wilderness. And all the people that were in Ai were called together to pursue after them : and they pursued after Joshua, and were drawn away from the city. . . .

And the Lord said unto Joshua, Stretch out the spear that is in thy hand toward Ai ; for I will give it into thine hand. And Joshua stretched out the spear that he had in his hand toward the city. And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand : and they entered into the city, and took it, and hasted and set the city on fire.

*v. 21—29.* And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai. . . . For Joshua drew not his hand back, wherewith he stretched out his spear, until he had utterly destroyed all the inhabitants of Ai. . . . And the king of Ai he hanged on a tree until eventide : and as soon as the sun was down, Joshua commanded that they

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buried thy husband are at the door, and shall carry thee out.

Then fell she down straitway at his feet. . . . and the young men came in, and found her dead. . . . and great fear came upon all the church, and upon as many as heard these things.

*1 Peter iii. 14.* Be not afraid of their terror, neither be troubled ; but sanctify the Lord God in your hearts.

*Rom. iv, 21.* Being fully persuaded that, what he had promised, he was able also to perform.

## JOSHUA VIII.

## NEW TESTAMENT.

should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day.

v. 30—33. Then Joshua built an altar unto the Lord God of Israel in mount Ebal, as Moses the servant of the Lord commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which no man hath lift up any iron: and they offered thereon burnt offerings unto the Lord, and sacrificed peace offerings.

And he wrote there upon the stones a copy of the law of Moses, which he wrote in the presence of the children of Israel.

And all Israel, and their elders, and officers, and their judges, stood on this side the ark and on that side before the priests the Levites, which bear the ark of the covenant of the Lord, as well the stranger, as he that was born among them; half of them over against mount Gerizim, and half of them over against mount Ebal; as Moses the servant of the Lord had commanded before, that they should bless the people of Israel.

v. 34, 35. And afterward he read all the words of the law, the blessings and the cursings, according to all that is written in the book of the law. There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, with the women, and the little ones, and the strangers that were conversant among them.

*Chap. ix. 1—16.* And it came to pass, when all the kings which were on this side Jordan, in the hills, and in the valleys, and in all the coasts of the great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite, heard thereof; that they gathered themselves together, to fight with Joshua and with Israel, with one accord.

Matt. vi. 33. Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.

1 Tim. iv. 6. If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ . . . .

2 Tim. ii. 14. Of these things put them in remembrance. . . .

*Chap. iii. 14.* Continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.

Acts xiii. 15. After the reading of the law and the prophets the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people, say on.

*Chap. xv. 21.* Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath day.

## JOSHUA IX.

And when the inhabitants of Gibeon heard what Joshua had done to Jericho and to Ai, they did work wilily, and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine bottles, old, and rent, and bound up; and old shoes and clouted upon their feet, and old garments upon them; and all the bread of their provision was dry and mouldy.

And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far country: now therefore make ye a league with us. . . .

And the men took of their victuals, and asked not counsel at the mouth of the Lord. And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation swore unto them.

And it came to pass at the end of three days after they had made a league with them, that they heard that they were their neighbours, and that they dwelt among them.

v. 18, 19. And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the Lord God of Israel. And all the congregation murmured against the princes. But all the princes said unto all the congregation, We have sworn unto them by the Lord God of Israel: now therefore we may not touch them.

v. 22—27. And Joshua called for them, and spake unto them, saying, Wherefore have ye beguiled us, saying, We are very far from you; when ye dwell among us? Now therefore ye are cursed, and there shall none of you be freed from being bondmen, and hewers of wood and drawers of water for the house of my God.

And they answered Joshua, and said,

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Matt. v. 25. Agree with thine adversary quickly, whiles thou art in the way with him. . . .

Heb. vi. 16. . . . An oath for confirmation is to them an end of all strife.

1 Peter v. 6. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.

Matt. xv. 21—28. Then Jesus went thence, and departed into the coasts of Tyre and Sidon; and, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David. . . . But he answered and said, I

## JOSHUA IX.

Because it was certainly told thy servants, how that the Lord thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you, therefore we were sore afraid of our lives because of you, and have done this thing.

And now, behold, we are in thine hand : as it seemeth good and right unto thee to do unto us, do.

And Joshua made them that day hewers of wood and drawers of water for the congregation, and for the altar of the Lord, even unto this day, in the place which he should choose.

*Chap. x. 5—10.* Therefore the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, the king of Eglon, gathered themselves together, and went up, they and all their hosts, and encamped before Gibeon, and made war against it.

And the men of Gibeon sent unto Joshua to the camp to Gilgal, saying, Slack not thy hand from thy servants ; come up to us quickly, and save us, and help us : for all the kings of the Amorites that dwell in the mountains are gathered together against us. So Joshua ascended from Gilgal, he, and all the people of war with him, and all the mighty men of valour.

And the Lord said unto Joshua, Fear them not : for I have delivered them into thine hand ; there shall not a man of them stand before thee. Joshua therefore came unto them suddenly, and went up from Gilgal all night : and the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and unto Makkedah.

*v. 11.* And it came to pass, as they fled

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am not sent but unto the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread, and to cast it to dogs. And she said, Truth, Lord : yet the dogs eat of the crumbs which fall from their master's table. Then Jesus answered and said unto her, O woman, great is thy faith : be it unto thee even as thou wilt.

*Rev. xxi. 7.* He that overcometh shall inherit all things. . . .

*Rev. xvi. 21.* And there fell upon men

## JOSHUA X.

from before Israel, and were in the going down to Beth-horon, that the Lord cast down great stones from heaven upon them unto Azekah, and they died : they were more which died with hailstones than they whom the children of Israel slew with the sword.

21. 12—22. Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he said in the sight of Israel, Sun, stand thou still upon Gibeon ; and thou, Moon, in the valley of Ajalon. And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. Is not this written in the book of Jasher ? So the sun stood still in the midst of heaven, and hasted not to go down about a whole day. And there was no day like that before it or after it, that the Lord hearkened unto the voice of a man : for the Lord fought for Israel.

And Joshua returned, and all Israel with him, unto the camp to Gilgal. But these five kings fled, and hid themselves in a cave at Makkedah. And it was told Joshua, saying, The five kings are found hid in a cave at Makkedah.

And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them. . . .

And it came to pass, when Joshua and the children of Israel had made an end of slaying them with a very great slaughter, till they were consumed, that the rest which remained of them entered into fenced cities. . . . Then said Joshua, Open the mouth of the cave, and bring out those five kings unto me out of the cave.

21. 24, 25. And it came to pass, when they brought out those kings unto Joshua, that Joshua called for all the men of Israel, and said unto the captains of the

## NEW TESTAMENT.

a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail.

Luke xvii. 6. And the Lord said, If you had faith as a grain of mustard seed, you might say unto his sycamine tree, Be thou plucked up by the root, and be thou planted in the sea ; and it should obey you.

Rom. xvi. 20. The God of peace shall bruise Satan under your feet shortly.

1 Cor. xv. 25. For he must reign, till he hath put all enemies under his feet.

## JOSHUA X.

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men of war which went with him, Come near, put your feet upon the necks of these kings. And they came near, and they put their feet upon the necks of them. And Joshua said unto them, Fear not, nor be dismayed, be strong and of good courage : for thus shall the Lord do to all your enemies against whom ye fight.

21. 40—43. So Joshua smote all the country of the hills, and of the south, and of the vale, and of the springs, and all their kings : he left none remaining, but utterly destroyed all that breathed, as the Lord God of Israel commanded.

And Joshua smote them from Kadesh-barnea even unto Gaza, and all the country of Goshen, even unto Gibeon. And all these kings and their land did Joshua take at one time, because the Lord God of Israel fought for Israel. And Joshua returned, and all Israel with him, unto the camp to Gilgal.

*Chap. xi. 18—20.* Joshua made war a long time with all those kings. There was not a city that made peace with the children of Israel, save the Hivites the inhabitants of Gibeon : all other they took in battle. For it was of the Lord to harden their hearts, that they should come against Israel in battle, that he might destroy them utterly, and that they might have no favour, but that he might destroy them, as the Lord commanded Moses.

*Chap. xiii. 22.* Balaam also the son of Beor, the soothsayer, did the children of Israel slay with the sword among them that were slain by them.

*Chap. xiv. 6—9.* Then the children of Judah came unto Joshua in Gilgal : and Caleb the son of Jephunneh the Kenezite said unto him, Thou knowest the thing that the Lord said unto Moses the man of God concerning me and thee in Kadesh-barnea.

1 Cor. xv. 57. Thanks be to God, which giveth us the victory through our Lord Jesus Christ.

Rom. ix. 18. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

2 Peter ii. 15. Balaam the son of Bosor, who loved the wages of unrighteousness.

Rom. vi. 23. The wages of sin is death.

## JOSHUA XIV.

Forty years old was I when Moses the servant of the Lord sent me from Kadesh-barnea to espy out the land ; and I brought him word again as it was in mine heart. Nevertheless my brethren that went up with me made the heart of the people melt : but I wholly followed the Lord my God. And Moses sware on that day, saying, Surely the land whereon thy feet have trodden shall be thine inheritance, and thy children's for ever, because thou hast wholly followed the Lord my God.

v. 10—13. And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness : and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me : as my strength was then, even so is my strength now, for war, both to go out, and to come in.

Now therefore give me this mountain, whereof the Lord spake in that day ; for thou heardest in that day how the Anakims were there, and that the cities were great and fenced : if so be the Lord will be with me, then I shall be able to drive them out, as the Lord said.

And Joshua blessed him, and gave unto Caleb the son of Jephunneh Hebron for an inheritance.

*Chap.* xviii. 1—6. And the whole congregation of the children of Israel assembled together at Shiloh, and set up the tabernacle of the congregation there. And the land was subdued before them.

And there remained among the children of Israel seven tribes, which had not yet received their inheritance. And Joshua said unto the children of Israel, How long are ye slack to go to possess the land, which the Lord God of your fathers hath

## NEW TESTAMENT.

Heb. x. 38. Now the just shall live by faith : but if any man draw back, my soul shall have no pleasure in him.

Matt. xix. 29. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life.

Heb. xi. 6. Without faith it is impossible to please him : for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

Acts vii. 44, 45. Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen. Which also our fathers that came after brought in with Jesus [Joshua] into the possession of the Gentiles.

## JOSHUA XVIII.

## NEW TESTAMENT.

given you? Give out from among you three men for each tribe : and I will send them, and they shall rise, and go through the land; and describe it according to the inheritance of them ; and they shall come again to me. And they shall divide it into seven parts : Judah shall abide in their coast on the south, and the house of Joseph shall abide in their coasts on the north. Ye shall therefore describe the land into seven parts, and bring the description hither to me, that I may cast lots for you here before the Lord our God.

*v.* 9, 10. And the men went and passed through the land, and described it by cities into seven parts in a book, and came again to Joshua to the host at Shiloh.

And Joshua cast lots for them in Shiloh before the Lord : and there Joshua divided the land unto the children of Israel according to their divisions.

*Chap.* xix. 49—51. When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun among them : according to the word of the Lord they gave him the city which he asked, even Timnath-serah in mount Ephraim : and he built the city and dwelt therein.

These are the inheritances, which Eleazer the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot in Shiloh before the Lord, at the door of the tabernacle of the congregation. So they made an end of dividing the country.

*Chap.* xxi. 43—45. And the Lord gave unto Israel all the land which he swore to give unto their fathers ; and they possessed it, and dwelt therein. And the Lord gave them rest round about, according to all

*Acts* xiii. 19. And when he had destroyed seven nations in the land of Chanaan, he divided their land to them by lot.

*Heb.* x. 23. . . . He is faithful that promised.

*Matt.* xxiv. 35. Heaven and earth shall pass away, but my words shall not pass away.

*Luke* i. 71, 72. That we should be saved from our enemies, and from the



## JOSHUA XXI.

that he swore unto their fathers : and there stood not a man of all their enemies before them ; the Lord delivered all their enemies into their hand.

There failed not ought of any good thing which the Lord had spoken unto the house of Israel ; all came to pass.

*Chap. xxii. 1—8.* Then Joshua called the Reubenites, and the Gadites, and the half tribe of Manasseh, and said unto them, Ye have kept all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you : ye have not left your brethren these many days unto this day, but have kept the charge and the commandment of the Lord your God. And now the Lord your God hath given rest unto your brethren, as he promised them : therefore now return ye, and get you unto your tents, and unto the land of your possession, which Moses the servant of the Lord gave you on the other side Jordan. But take diligent heed to do the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with all your soul.

So Joshua blessed them, and sent them away : and they went unto their tents. . .

And he spake unto them, saying Return with much riches unto your tents, and with very much cattle, with silver, and with gold, and with brass, and with iron, and with very much raiment : divide the spoil of your enemies with your brethren.

*Chap. xxiii. 1.* And it came to pass a long time after that the Lord had given rest unto Israel from all their enemies round about, that Joshua waxed old and stricken in age. . . .

*Chap. xxiv. 1, 2.* And Joshua gathered all the tribes of Israel to Shechem, and

## NEW TESTAMENT.

hand of all that hate us ; to perform the mercy promised to our fathers. . . .

Luke xix. 17. And he said unto him, Well, thou good servant : because thou hast been faithful in a very little, have thou authority over ten cities.

John xiv. 15. If ye love me, keep my commandments.

2. 24. He that loveth me not keepeth not my sayings. . . .

## JOSHUA XXIV.

called for the elders of Israel, and for their heads, and for their judges, and for their officers ; and they presented themselves before God.

And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor : and they served other gods.

v. 3. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

v. 4. And I gave unto Isaac Jacob and Esau : and I gave unto Esau mount Seir, to possess it ; but Jacob and his children went down into Egypt.

v. 5—8. I sent Moses also and Aaron, and I plagued Egypt according to that which I did among them : and afterward I brought you out. And I brought your fathers out of Egypt : and ye came unto the sea : and the Egyptians pursued after your fathers with chariots and horsemen unto the Red sea. And when they cried unto the Lord, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them ; and your eyes have seen what I have done in Egypt : and ye dwelt in the wilderness a long season. And I brought you into the land of the Amorites, which dwelt on the other side Jordan ; and they fought with you : and I gave them into your hand, that ye might possess their

## NEW TESTAMENT.

Eph. ii. 3. Among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others.

Acts vii. 2—8. . . . The God of glory appeared unto our father Abraham, when he was in Mesopotamia, before he dwelt in Charran, and said unto him, Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee. . . .

And he gave him the covenant of circumcision : and so Abraham begat Isaac, and circumcised him the eighth day.

v. 8. And Isaac begat Jacob ; and Jacob begat the twelve patriarchs. . . .

v. 15. So Jacob went down into Egypt, and died, he, and our fathers.

*Chap.* xiii. 17, 18. The God of this people of Israel chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought he them out of it.

And about the time of forty years suffered he their manners in the wilderness.

## JOSHUA XXIV.

land : and I destroyed them from before you.

2. 9—12. Then Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor to curse you : But I would not hearken unto Balaam ; therefore he blessed you still : so I delivered you out of his hand. And ye went over Jordan, and came unto Jericho : and the men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and Jebusites ; and I delivered them into your hand. And I sent the hornet before you, which drave them out from before you, even the two kings of the Amorites ; but not with thy sword, nor with thy bow.

2. 13. And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them ; of the vineyards and oliveyards which ye planted not do ye eat.

2. 14. Now therefore fear the Lord, and serve him in sincerity and in truth : and put away the gods which your fathers served on the other side of the flood, and in Egypt ; and serve ye the Lord.

2. 15—18. And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve ; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell : but as for me and my house, we will serve the Lord.

And the people answered and said, God forbid that we should forsake the Lord to serve other gods ; for the Lord our God he it is that brought us up and our fathers out of the land of Egypt, from the house

## NEW TESTAMENT.

2 Tim. iv. 17, 18. Notwithstanding the Lord stood by me, and strengthened me ; that by me the preaching might be fully known, and that all the Gentiles might hear : and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom : to whom be glory for ever and ever. Amen.

John iv. 38. I sent you to reap that whereon ye bestowed no labour : other men laboured, and ye are entered into their labours.

Col. i. 10—13. That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; . . . Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.

John vi. 66—68. From that time many of his disciples went back, and walked no more with him. Then said Jesus unto the twelve, Will ye also go away ? Then Simon Peter answered him, Lord, to whom shall we go ? thou hast the words of eternal life.

## JOSHUA XXIV.

of bondage, and which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed : and the Lord drave out from before us all the people, even the Amorites which dwelt in the land : therefore will we also serve the Lord ; for he is our God.

v. 19, 20. And Joshua said unto the people, Ye cannot serve the Lord : for he is an holy God ; he is a jealous God ; he will not forgive your transgressions nor your sins.

If ye forsake the Lord, and serve strange gods, then he will turn and do you hurt, and consume you, after that he hath done you good.

v. 21—23. And the people said unto Joshua, Nay ; but we will serve the Lord.

And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen the Lord, to serve him. And they said, We are witnesses.

Now therefore put away, said he, the strange gods which are among you, and incline your heart unto the Lord God of Israel.

v. 24, 25. And the people said unto Joshua, The Lord our God will we serve, and his voice will we obey.

So Joshua made a covenant with the people that day, and set them a statute and an ordinance in Shechem.

v. 26—28. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there

## NEW TESTAMENT.

Luke xvi. 13. No servant can serve two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

John vi. 44, 45. No man can come to me, except the Father which hath sent me draw him : and I will raise him up at the last day.

It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard, and hath learned of the Father, cometh unto me.

v. 63. It is the Spirit that quickeneth.

Luke xvii. 7—10. But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat ? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself and serve me, till I have eaten and drunken ; and afterwards thou shalt eat and drink. Doth he thank that servant because he did the things that were commanded him ? I trow not. So likewise ye when ye shall have done all those things which are commanded you, say, We are unprofitable servants : we have done that which was our duty to do.

Chap. xix. 39, 40. And some of the Pharisees from among the multitude said unto him, Master, rebuke thy disciples.

## JOSHUA XXIV.

under an oak, that was by the sanctuary of the Lord.

And Joshua said unto all the people, Behold, this stone shall be a witness unto us ; for it hath heard all the words of the Lord which he spake unto us : it shall be therefore a witness unto you, lest ye deny your God. So Joshua let the people depart, every man unto his inheritance.

v. 29—31. And it came to pass after these things, that Joshua the son of Nun, the servant of the Lord, died, being an hundred and ten years old.

And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the hill of Gaash.

And Israel served the Lord all the days of Joshua, and all the days of the elders that overlived Joshua, and which had known all the works of the Lord, that he had done for Israel.

v. 32. And the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of the sons of Hamor the father of Shechem for an hundred pieces of silver : and it became the inheritance of the children of Joseph.

v. 33. And Eleazar the son of Aaron died ; and they buried him in a hill that pertained to Phinehas his son, which was given him in mount Ephraim.

Heb. xii. 1. Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of faith.

1 Cor. x. 11. Now all these things happened unto them for ensamples : and they are written for our admonition, upon whom the ends of the world are come.

Heb. iv. 2. For unto us was the gospel preached, as well as unto them.

1 Peter iv. 7. The end of all things is at hand : be ye therefore sober, and watch unto prayer.

Luke xii. 37. Blessed are those servants, whom the Lord when he cometh shall find watching : verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

## NEW TESTAMENT.

And he answered and said unto them, I tell you that, if these should hold their peace, the stones would immediately cry out.

Heb. xi. 33, 34. Who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens.

Acts vii. 16. And were carried over into Sychem, and laid in the sepulchre that Abraham bought for a sum of money of the sons of Emmor the father of Sychem.

John iv. 3. Then cometh he to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph.

Heb. xi. 13. These all died in faith.



1. The first group of people who are interested in the study of the history of the world are the historians. They are people who are interested in the past and who want to know what happened in the world. They study the past in order to understand the present and to predict the future.

2. The second group of people who are interested in the study of the history of the world are the archaeologists. They are people who are interested in the past and who want to know what happened in the world. They study the past in order to understand the present and to predict the future.

3.

4.

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